

THE  
WILD VINE:  
OR,  
AN EXPOSITION ON  
ISAIAH'S PARABOLICALL  
Song of the Beloued:  
*Isa. 5. 1, 2, 3, &c.*

By NEHEMIAH ROGERS, Pastor of  
*Messing in Essex.*

*Yet I had planted thee a noble vine, wholly a right seed: How  
then art thou turned into the degenerate plant of a strange  
vine unto me? Ier. 2. 21.*



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THE  
WILD VINE  
OR  
AN EXPOSITION ON  
ISAIAH'S PARABOLICAL  
Song of the Beloved:

By LEWISIAN ROGERS, Pastor of  
the Church in New York.

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TO  
The Right Honourable and truly  
Noble Lord, ROBERT  
Earle of Warwick, Lord  
RICH, Baron of  
Leeze, &c.

TO  
The right vertuous  
and truly zealous La-  
die FRANCIS, Coun-  
tesse of Warwick, and  
wife to the Right Hono-  
rable Lord, ROBERT  
Earle of War-  
wick, &c.

*Encrease of Honour here, and euerlasting  
Glory hereafter.*

Right Honorable Lord;

**M**AY it please you  
to take in good  
worth this my  
bold attempt, in  
that vpon so little know-  
ledge and far lesse deserts,  
I haue aduentured so far,  
as to grace these my weake  
labours wi.h your Noble  
name.

Besides some personall  
and

Right Noble Lady;

**M**Y attempt may  
seeme a won-  
der, but where  
IUDGEMENT  
searcheth out the cause,  
and Prudence guideth  
Wisdome to weigh the cir-  
cumstance, the conceit of  
wonderment ceaseth. What  
hath induced mee to ioyn  
you with your Honourable  
A 3 Lord,

THE EPISTLE

ROM. 10. 15.

and particular respects which I here let passe; I haue had some generall inducements hereunto; and this aboue the rest, Your Honours loue vnto the Truth, and great regard of the Ministerie thereof; which your more than ordinarie paines taking to heare holy Instructions, together with the great respect your Honour giues to such as bring glad tidings of peace (whose feet (and much more their face) are esteemed by you as beautifull) are sufficient arguments to euince. By which and other fruits of pietie you still merit renowne to your Noble Name, and are zealously honoured of al that know you and loue goodnesse. Into which number (I hopefully presuming) haue thrust my selfe, as being loth to bee hindmost in that acknowledgement which is so nobly deserued, and ioyfully rendered of all; desiring (as far as in me

*Lord, needs no long relation: God hath cemented and combined you together with the neereft & strongest bands, and therefore I in my due honoring of both, presume to conioyne you both in this one Dedication.*

*What is conceined and reported of your Honours worth, thorow all our Countrey, I must passe ouer in silence, for well I know your excellent modestie will not suffer such (though deserued) a relation: Your Honour rather affecting to doe things deserving Fame, than Fame it selfe: And like the fixed starres, the higher God hath set you, the lesse you desire to seeme.*

*I confesse I am (as yet) but a Stranger in these parts, yet must he be more strange that meeteth not with the report of your Honours vertues: whose diligent paines in gaining knowledge of holy things, and conscionable practise of what you know: whose humble,*

me lieth) to make knowne vnto the world that grace which lies lodged in your noble brest, which being vnited to your greatnesse, maketh so happie a composition, as that they who had no more than Natures light, esteemed it only for true <sup>a</sup> Nobilitie.

For whereas greatnesse makes some men scornfull and imperious: yet what <sup>b</sup> Plinius reports of Vespasian, may be truly said of you; It hath changed nothing in you but this, that your power to doe good should bee answerable to your will.

Yea, it may be iustly thought, that your Honour would teach men to take the measure of your greatnesse, by your goodnesse; of so euen a length and equall pace are they. And indeed so it must be, for should Honour outrunne Honestie, it would hardly bee ouertaken.

But

*humble, sober, wise, courteous, and modest carriage (rare vertues to be found in Ladies of so high a place and ranke) are so many tongues, and mouthes, and pens, without mine, to publish your due praises.*

*And though through the corruption of these times, this age is growne so base, as that one cannot thinke any to be the better or the worse for the report that flies of them, vnlesse they be eye-witnesses either of their good or ill; yet where the sound is all so honourable, I dare be confident of an holy inclination, & gracious disposition; which hath giuen me such encouragement, as that I haue little need to misdoubt either your Honours acceptation of this Treatise, or to aduise your use: for I perswade my selfe that you wil not only view the title and Epistle (as the fashion of most Patrons is) but the whole book also in some of those houres which your*

<sup>a</sup> Nobilitas sola est atq; unica virtus. Iuven.

<sup>b</sup> Nec quicquam in te mutauit fortune amplitudo nisi ut prodesse tantumdem posses & velles Plin. epist. ad Vespas.

## THE EPISTLE &c.

But I must remember to whom I speake, euen to such a one as careth not for long salutations in the Markets: I haue done when I haue once againe craued pardon for my boldnesse, and humbly requested at your Honours hands ( whose goodnesse hath not wont to magnifie it selfe more in giuing, than in receiuing such like holy presents ) acceptation and countenance to what is here offered by a thankful heart.

As for the Matter herein handled, I will not feare to say it deserues it: And for the Manner I must say it needs it; whatsoeuer it bee, bee it not as it should be, yet my will wiltheth it to be well; but as it is

*Honour redeemes (I dare say) for soule employments, from those idle and excesseue customes wherein too many Ladies please themselves and none else.*

*But I know that your Honor will be better pleased, if I turne praises into prayers: therefore I will endeavour to supply that want, this way; beseeching the God of Maiestie and mercy, to sanctifie your heart, yet more and more; who with the New-yeere giue you new supplies of the graces of his Spirit, and graciously to increase in you the ground of all true Honor, Goodnesse.*

*Let me not offend in offering so meane a worke to so worthy a Personage: the weaker it is, the more need hath it of a worthy Patron, therefore*

*I humbly betake it to your Honours founourable protection: And so your Honour to the protection of the Highest.*

Your Honours humbly and officiously  
deuoted in all dutie,

NEHEMIAH ROGERS.



## TO THE READER.

**H**E that feasts high Estates, must seeke out for forraine Cookeries, and fantasticall dishes to please their pallats; but hee that in true charitie inuites home his plaine honest neighbours, doth well enough if he prouide such homely fare as shall be competent and besitting men of meaner qualitie: It is the plaine Country-man I feast, commonly called the *Good-man*; And therefore for thee *Reader* to expect any curious Diuision, rare Inuention, or Rhetoricall composition in this Treatise, would be as vaine and idle, as to hope to meet with puffed paste at a Plow-mans table.

As for those who driue their flockes vpon the mountain tops, for euery speare of grasse they there spie growing, I neither enuie them, nor dare follow them, for I confesse ingenuously my abilitie and gifts will not suffer me: Or if they would, yet I would forbear, and rather chuse to feed my sheep in the valleyes where is grasse enough, handling the Doctrine of *Faith* and *Good life*, than to trauell in the controuerted points of Predestination, Free-will, Church-gouernments, &c. for hee is blinde who sees not that mens braines are full, but their hearts

*Quis sua metitur  
pondera ferre po-  
test. Martial.*



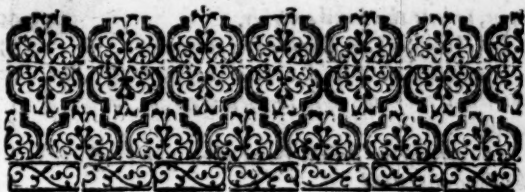
TO THE READER.

hearts are emptie. Our tongues runne ouer, but for  
twentie good words, we haue not one good work;  
which is our shame.

If then thou louest not plainnesse, lay this booke  
by, for such as loue it; for though such diet be not  
for thy tooth, yet there are thousands of good  
soules, who like better with such pulse, than with  
daintier fare, growing faster in knowledge, and  
stronger in the Faith, with such plaine Instructions,  
than by more learned Treatises. But if thou be such  
a one as desirest rather to haue thy conscience, than  
thy curiositie satisfied; thy heart seasoned, and  
soule profited, than thy eares tickled with plea-  
singnesse of words; thou art hee for whom this  
was penned: And thou art welcome. I haue said;  
doe thou reade; God blesse thy reading. And doe  
thou remaine mine, as I am

*Thine in Christ,*


N. ROGERS.



A  
TABLE OF THE  
DOCTRINES collected out of  
the feuerall Verses of this Pa-  
rabolicall Song of the  
BELOVED.

VERSE I.

Doctrine

- |   |  |   |         |
|---|--|---|---------|
| 1 |  | <i>OD seeketh to draw vs to himselfe<br/>with such baits as wee most af-<br/>fect.</i>                          | pag. 4  |
| 2 |  | <i>Gods Ministers both for matter<br/>and method must fit themselues<br/>vnto their hearers.</i>                | 10      |
| 3 |  | <i>It is no disparagement to greatnesse to be the<br/>Lords Prophet.</i>  | 17      |
| 4 |  | <i>Poetry is an Art antient and praise-worthy.</i>  | 23      |
| 5 |  | <i>Songs and Poems artificially modulated, may law-<br/>fully be sung for the setting forth of Gods praise.</i> | 26      |
| 6 |  | <i>All our labours should bee dedicated to the Lord.</i>  | 32      |
|   |  |   | 7 Every |

## A Table of the DOCTRINES.

- |   |        |
|---|--------|
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| 8 Ministers are Christs Paranymps.  | 57     |
| 9 Ministers should deliuer nothing for Doctrine, but what they are able to shew warrant for the deliuerie of. | 63     |
| 10 Ministers should spend their paines especially for the Churches good.                                      | 66     |
| 11 It is lawfull to make resemblances betwixt things earthly, and things heavenly.                            | 82     |
| 12 There is no earthly thing which may not be applied to some speciall use for our edification in grace.      | 83     |
| 13 God is the Husbandman of his Church.   | 89     |
| 14 The Church is Gods inherisance.  | 93     |
| 15 A true Church may be corrupted with error and idolatrie.   | 95     |
| 16 The Church of God is but one.  | 99     |
| 17 God is no way wanting in any point of good husbandry for his Churches profit.                              | 103    |
| 18 The fat of the earth is sometimes giuen by God to his people for a possession.                             | 108    |

## VERSE 2.

### Doctrinne

- |   |        |
|---|--------|
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| 2 It is not safe for the Church to suffer Idolaters or other obstinate sinners to remaine within her. | 113    |
| 3 The godly and their seed are the choisest plants and noblest persons.                               | 119    |
| 4 The beauty and bulwarke of a place is the seruice and worship of God in that place.                 | 127    |
| 5 God hath his wine-presse for the pressing and discouering   | uering |

## A Table of the DOCTRINES.

nering of his Vineyards fruit.	pag. 131
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8 The wicked diuert the meanes of their saluation to their confusion.	164
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#### Doctrinē

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- 2 God is content to submit his courses vnto scanning. 179
- 3 God will fetch witnesse from the consciences of his enemies for the iustifying of his proceedings. 181
- 4 Sinne is the make-bate betweene God and his people. 186

### V E R S E 4.

#### Doctrinē

- 1 **G**od cannot any way be charged with the sinfulness and barrennesse of mens hearts and liues. 192
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### VERSE 5.

#### Doctrine

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#### Doctrine

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- 3 God

# A Table of the DOCTRINES.

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ESAY 5. vers. 1, 2, 3, 4, 5, 6, 7.

1 Now will I sing to my welbeloued, a song of my beloued touching his Vineyard: my welbeloued hath a Vineyard in a very fruitfull hill.

2 And he fenced it, and gathered out the stones thereof, and planted it with the choisest vine, and built a tower in the midst of it, and also made a winepresse therein: and he looked that it should bring forth grapes, and it brought forth wilde grapes.

3 And now, O inhabitants of Ierusalem, and men of Iudah, Iudge, I pray you, betwixt me and my Vineyard.

4 What could haue beene done more to my Vineyard, that I haue not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wilde grapes?

5 And now goe to; I will tell you what I will doe to my Vineyard, I will take away the hedge thereof, and it shall be eaten vp; and breake downe the wall thereof, and it shall be trodden downe.

6 And I will lay it waste, it shall not be pruned, nor digged, but there shall come vp briers and thornes: I will also command the clouds that they raine no raine vpon it.

7 For the Vineyard of the LORD of Hostes is the house of Israel, and the men of Iudah his pleasant plant: and he looked for iudgement, but beheld oppression; for righteousnesse, but beheld a cry.



# Strange Vineyard

IN PALESTINA,

IN

An exposition of *Isaiah's* parab-  
olical Song of the Beloued, discouered :

To which Gods Vineyard in this our  
Land is Paralleld.

ISAIAH 5. 1. 8.

*Now will I sing to my well-beloued a Song of my  
beloued touching his Vineyard.*



T was a practice vsuall with the  
Prophets in former times, after  
that they had prophesied to the  
people, to gather a compendi-  
ous summe of what they had  
raught, and affixe it to the gate  
of the Temple, that the prophesie  
might be the better viewed  
and learned of all ; and after it had there remained for  
certain daies, it was then taken downe and put into the

B

treasure

Text,

*Calu. in prefat.  
ad hunc lib.*

*2 Isai. 8. 1. 2.*

*& 30. 8.*

*Hab. 2. 2.*

*Eccl. 1. 2.*

*Muscul. in Isai.*

<sup>b</sup> *Rom. 10. 20.*

*Hierom. lib. 15.  
in Isai. in fine.*

<sup>c</sup> *Hierom. epist.  
ad Paulinum.*

<sup>d</sup> *Reuel. 14. 2.  
Bull. Pref.  
in Isai.*

<sup>e</sup> *Cap. 1. 18.*

treasurie of the Temple, that the memory thereof might continue for ever. And thus by Gods special providence it came to passe, that (if not all, yet) most of the bookes of the Prophets were gathered, and preserved, and now as rich treasures are enjoyed by vs : wherein we haue the Sermons of the holy Prophets not so largely penned as they were preached, but only such generall heads collected as were by them deliuered. Now as before in the former Chapters, so heere in this we haue some such Sermon notes, preached by an excellent and incomparable Prophet, by name *Isaiab* : A man of noble birth, and of as noble a spirit ; trace him and you shall still finde him like his noble selfe, pithy, powerfull, and (as *Saint Paul* witnesseth) <sup>b</sup> *very bold* in deliuering of his message, fearing no cruelty nor danger, albeit for his boldnesse he lost his life, being by the commandement of *Manasses* sawne asunder with a wooden saw, if Historie speakes true.

He was a Courtier and a Master of speech, being (saith one of the Antient <sup>c</sup>) the eloquentest Prophet for Hebrew in the Old Testament, as *Saint Paul* was the elegantest Apostle for Greeke in the New : To whose elegancies the rowlings of *Demosthenes* doe no more answer than that confused noise of waters, doth to that sweet noise of Harpes spoken of in *Saint Iohns* Reuelation 4. In all his writings he rather seemeth to be an *Euangelist* than a *Prophet*, most liuely describing and setting forth the Natiuitie, Preaching, Persecution, Apprehension, Death, Resurrection, Ascension, yea, and latter comming to Iudgement of our Lord and Sauiour Iesus Christ : so that no *Euangelist* seemes to goe beyond him. His Auditorie was *Iudah* and *Ierusalem*, a stubborne and disobedient people ; more brutish than the Ox and Ass <sup>e</sup> : whose sinnes were crimson, receiving a double dye, or admitting a two-fold aggrauation, one from Gods vnutterable kindnesse vnto them, in nourishing, bringing of them vp, and choosing them for

for his : The other from the qualitie and multitude of their transgressions against him, whose sinnes were for number many ; for nature heauie.

To these is *Isaiah* (*Gods Health*) sent that he might heale their sicknesse ; with these he deales, and first discovers their discafe, and then labours for their recouerie : He proues that they <sup>f</sup> are a *sinfull nation, a people full of iniquitie, a seede of euill doers, corrupt children, whose whole head was sicke, and whole heart heauie ; so that from the sole of the foot to the crowne of the head, there was no soundnesse, but wounds, and bruises, and putrifying sores, &c.* And that of a faithfull citie it was now become a *barlot, whose silver was become drosse, and wine mixt with water, &c.* For all which, Gods anger was conceiued against them, and yet withall he signifies his mercy, if it were receiued by them ; vling his best Oratorie, in *Inciting* those that did rebell, *Inciting* those that did neglect, *hastening* those that did linger, and *reckling* those that did wander, to sue out their pardons and make peace with their Maker : And thus he spends the foure fore-going Chapters. All which to haue heard this Orator himselfe preise in his owne words and with his owne affections, whose bowels would not haue yerned and heart melted within their breasts ? And yet ah Lord ! what heare I ? *Israel* is not gathered <sup>a</sup>, thy seruants report is not beleecued, euen *Isaiah* himselfe labours in vaine, and spends his strength for nought <sup>b</sup> : no better fared it with him in his ministerie, than it fareth with vs the Ministers of thy Gospell : Scarce a tenth is gathered. And yet we cannot wonder that it fareth so with vs : For can we (who are but rude in speech, and of a slow tongue) hope for that which so rate a *Rhetorician* found not ? little or no fruit could he see of all his trauels ; and yet he doth not faint, but with an inuincible constancy goes on in performing his propheticall function.

On t how sorts the humour of many with this his

*Etym. num. Pro-  
phet.*

*f. Cap. 1.  
Vers. 4.*

*a. Esay 53. 1.*

*b. Cap. 49. 4.*

1 Jer. 10. 24

prophets. I have in the impatience of our hearts, that except we see present reformation in those we hate to deale withall, we are ready with *Jeremiah* to resolve to speake no more in the name of God. It is noted as his blemish, and the word of God giues him no rest vntill he had altered his resolution.

But what course wilt thou now take, oh thou man of God with this obdurate people? Their hearts are fully set in them to doe euill; they will not obey: nay, which is worse, they will not heare thee: would they listen to thy Sermons, there were some hope they might be wrought vpon: but turning away the eare, what hope is left? Tell vs then, oh noble Prophet, what wilt thou doe? let vs be so bold with thee as to aske the question; and be so fauourable as to acquaint vs with thy purpose.

Text.  
Vers. 3.

1 Ezek. 33. 32.

Obser.

1 Matthe. 2.

1 Luke. 5.

Now will I sing to my well-beloued a song of my beloued touching his vineyard, &c. q. d. I see indeed they lightly set by my ordinary Sermons: and therefore I purpose to leaue my accustomed manner of prophesying, and fall to singing, being vnto them rather as a Poet, than as a Prophet, that do by their owne delights they may be allured. Thus God seekes to draw vs to himselfe with those baits which are somewhat agreeable to our pallat, he doth compose himselfe to our disposition; and euen as face answereth face in a glasse, so doth he apply himselfe to fit the humors of mortall men. Doe the Sages loue starres, and dreames? a bright shining starre and a dreame shall instruct them in the truth of God, and direct them vnto Christ. Doth Saint Peter loue fishing? he shall be wonne by a great draught of fishes. Doth *Augustine* loue eloquence? *Ambrose* by his eloquence shall catch him at a Sermon. What is it that can win vs? which way soeuer our desires stand (that is not sinfull) God doth in his word allure vs: The best things in earth and heauen are made our bait: Let vs seek our selues therefore to be caught, for with these

solifary                      2 d                      doth

doth the Lord seeke vs, not for any need that he hath of vs, but for our owne saluation.

In which *Song* we haue a *Parable* proposed of a fruitlesse *Vineyard*, which after great care and cost of the painfull Husbandman bestowed on it, is left desolate and forsaken for its barrennesse.

The *Argument* of it seemeth not to differ from that of the fore-going Chapters; here being nothing said, that for substance was not before taught: The difference that is, is only in circumstance, the stile and method only being altered and changed.

Argument of  
the Song.

*Liber.*

The *Scope* and drift of the Prophet is, first to get audience and attention: And therefore he chooseth to deliuer his message in the sweetnesse of verse, rather than in prose, that so the eare hauing that which delighted it, might without tediousnesse listen to that which was taught, which being listened vnto, might the better and more kindlier worke vpon them. And questionlesse, by this course he got him hearers; for many would flocke to heare him sing, who would not step ouer the threshold to heare him in his wonted veine.

The Scope is  
three-fold.

Secondly, that they might the sooner learne, and better retaine what he did teach them: For Verse being composed of certaine Muscalle proportions, both in the number and measure of feet and syllables, are sooner and with greater delight learned; and once being learned, are longer retained; as by experience we finde, that our common people haue many vnwritten songs, which are older than their great Grand-fathers Father, those they learnt being children, and neuer forget againe vntill their death; yea by this meanes, the remembrance of some things haue beene kept from many ages past, which both Historie and Tradition had else for euer left neglected and forgotten.

2.

Thirdly, that he might bring them to a sight of their ingratitude, and draw from them an impartiall sentence against themselves: For looke as it is with the cie which

3.



2 Sam. 12.

Vers. 5.

p Matth. 21.

q Vers. 40.

41.

43.

Division.

both seech and correcteth all other things saue it selfe ; so is it with the sinner, when his owne case is proposed to him, not as his owne, but in the person of another, he will soone see the fault and passe a iust sentence on it, but else it cannot be espied. Whiles a wise *Nathan* was querulously discourfing of the cruell rich inan, that had forcibly taken away the only Lambe of his poore neighbour, how willingly doth *Dauid* listen to the storie, and how sharply (euen aboue law) doth he censure the fact ?  
 o *As the Lord liueth, the man that hath done this thing shall surely die.* See how seuerer Iusticers we can be to our very owne crimes in others persons ? Had he knowne on whom the sentence would haue light, it should not haue beene so heauie ; but now he is selfe-condemned. The like was our Sauours practise with the Scribes and Pharises, in propounding <sup>r</sup> that Parable of perfidious Husbandmen, who beat the Seruants that were sent to receiue the fruits of the Vineyard, and slew the heire ; and not without the like successe : For being <sup>q</sup> asked what the Lord of the Vineyard would doe to such ; they answer, *He will cruelly destroy them, and let out the Vineyard to others.* Then Christ infers, *Therefore I say vnto you, the Kingdome of God shall be taken from you, and giuen to a Nation that will bring forth the fruits thereof.* And this is the reason why our Prophet doth not only sing, but sings a *Parabolicall song*, propounding the truth in such an obscure manner, vnder a continued similitude or allegorie ; like some expert Physitian, who so cunningly wraps vp his pills and conueyes his dose, that it begins to worke ere it be tasted.

And surely, there is no one thing, wherein is more vse of wisdom than in the due contriuing of a reprehension, which in a discreet deliury, helps the disease ; in an vnwise, destroies nature.

In which Song consider we : First, the *Proem* or *Preface* to it, *verse 1.*

Secondly, the *Poem* it selfe, or body of it, *verse 1. - 8.*

The

The *Proem* in these words, *Now will I sing to my well-beloued a song of my beloued touching his Vineyard*: where in, these particulars are obseruable:

First, the *Inditer* or *Author Instrumentall*, intimated in this particle [*I.*]

Secondly, the *kinde of Treatise* indited [*A Song.*]

Thirdly, the *manner* of the Prophets publishing and deliuering it [*Will sing.*]

Fourthly, the *Dedication* of it [*To his well-beloued.*]

Fifthly, the *warrant* and *authoritie* for the publishing of it [*Of my well-beloued.*]

Sixthly, the *Subiect matter* thereof [*Touching his Vineyard.*]

These in the *Proem*. As for the *Poem*, we will then limb and branch it forth, when we come to the handling of it. Let vs now goe to the fickle of the Sanctuary, and there weigh those words which we haue already numbred.

*Now*] Some reade it *Goe to*, or *Goe to yet*: As if the Prophet should stirre vp himselfe to sing; and like the watchfull Cocke, first clap his wings to awake himselfe, before he crowes to awaken others. Others reade it as we haue it *Now*, or *Now I pray*; hereby stirring vp his people to attention; which reading is the best: for the Hebrew particle *Na* noteth the motion of the mindere perfwade or intreat.

*Will I sing*] *id est*, I will lift vp my voice and make a melodious sound, modulauing and singing the Song I haue composed.

*To my well-beloued*] *id est*, To the grace or praise of his well-beloued, or (as some) in his defence.

*Well-beloued*] Some there are who would haue Gods Israel to be meant hereby: He so terming them in regard of the great loue he bare towards them, and great care he had ouer them, they being dearly beloued of him: But the Prophet explaineth his owne meaning, when he saith, *My well-beloued hath a Vineyard*. Now

*Exposition.*  
*Muscul.*  
*Moller.*

*Calu. & Vrsen.*  
*in loc.*

the Vineyard of the Lord of Hosts, is the house of Israel, vers. 7. By well-beloued then he vnderstandeth, not the people of God, but God himselfe. And he calls him so in a two-fold respect.

1.

More Generally; as he himselfe was a member of the Church, and in the behalfe of it, and thus said Solomon,

*1 Cant. 2. 16. &  
6. 3. 7. 10.*

*My well-beloued is mine, and I am his.*

2.

Or more Specially; as he was a Prophet, and so one of the Bridegroomes friends, to whom the charge of the Church was committed; according to that of Saint Iohn, *He that bath the Bride is the Bridegroom: but the friend of the Bridegroom which standeth and heareth him, reioyceth greatly because of the Bridegroomes voice.*

*1 Iohn 3. 29.*

*Mizmor,  
Tehillah,  
Shir.*

*A Song.* Three kinde of Songs were in vse especially amongst the Iewes: Some they called *Psalmes*; other some *Hymnes*; and another sort they had which they called *Songs* or *Odes*: All which kinde Saint Paul mentioneth, when he willeth vs to speake to our selues with *Psalmes*, and *Hymnes*, and *Spiritual Songs*. The first of these were such as were artificially framed in a certaine full number of words and measure, as the originall word *notesh*; it comming of a word which signifieth to prune or cut off superfluous twigs; and containeth in it holy matter, of what argument soeuer: whether *Precatorie*; Prayers for benefits to be receiued: or *Deprecatorie*; Petitions against aduersities: or *Consolatorie*; Matter of comfort and consolation. These were wont to be sung both with *Instrument* and *voice*.

*1 Ephef. 5. 19.  
Coloss. 3. 16.*

*11 Zamar.*

The second sort, were speciall songs of praise and thankgiuing; and come of a word which signifieth the lifting vp or exaltation of the voice, in extolling and magnifying either the worthy person or his noble action; and these are properly those that set forth the Almighties praise: therefore saith *Chrysostome*; *A Hymne is more diuine than a Psalme*. These were wont to be sung either with the *Instrument*, or without.

*Hymnus Psalmo  
sanctior.  
Chrysostomus  
4. Hom. 9.*

*\* Hallel.*

The third kinde contained in them doctrine of the chiefe

chiefe good, or mans eternall felicitie, with other such like Spirituall matter, and were artificially made, and after a more maiestickall forme than ordinary. These were sung only with the *voice*, without any Instrument.

A learned writer <sup>x</sup> sheweth diuers other differences, and distinctions given of these by diuers of the Ancients : but that I haue named, is the most receiued. Let this suffice, there were and are varietie, and all allowable by the Lord.

<sup>x</sup> Zanch. in Colos. cap. 3. vers. 16.

As for this Song of our Prophet<sup>y</sup>, it is of this latter kinde, and was most artificially composed, and set out with the most exquisite skill that might be. It is of the like nature and kinde with that of *Solomons*, which is called the Song of Songs : For here the great loue of God towards his Church, with the fruit of that his loue is set forth vnto vs. In this indeed they differ (as some haue well obserued) that is *Comickall*, but this is *Tragicall* ; for though our Prophet beginneth merrily, yet he endeth heauily.

<sup>y</sup> Calu. in loc.

Oecolamp.

[Of my beloued] Here the Prophet vseth the same word that he did before, though with some little alteration : and some <sup>z</sup> translate it *Vncle* ; others *Couzen* ; (For so it signifieth as well as friend or beloued) and would by it note out the Messiah, and his humanitie in a speciall manner : For *Isaiab* descended from *Dauid*, and so was of Christs kindred ; in which regard (say they) he calleth him his Vncle or his Couzen. But this exposition is reiected by other of the learned <sup>a</sup> as constrained : And they take the word here vsed to be the same in signification with the former, holding the addition to be but a garnishing of the Prophets speech, which liberty *Poets* haue aboue other writers, to the end that by the rime and running of the verse, the Memorie might be the better helped, and the Vnderstanding quickned.

Dodbo.

<sup>z</sup> Moller. & Heslor. Pint. in loc.

<sup>a</sup> Caluin. Vrsin.

Now, in that he saith it was [Of] his beloued, he hereby noeth out his *Warrant* and *Authoritie* : It

was

was the Song which his Beloued put into his mouth, and which he had in charge from him to publish. It was of him and from him, as well as for him.

*Touching his Vineyard*] Some read it, to his Vineyard; others, for his Vineyard. The word may be read both waies, both in the Genitiue and Datiue case (as <sup>b</sup> one obserues.) By this *Vineyard* we are to vnderstand the Church, as appeareth, *vers. 7.* The reasons why it is compared to a *Vineyard* we shall hereafter see. And thus much for *Explanation*. Come we now to matter of *Observation*.

And first in generall from the Prophets method and manner of proceeding, which we see was not as vsually it was; note we, *What wisdom is requisite for Gods Ministers, that they may be able to apply themselves to the severall affections (if not sinfull) of their hearers: becoming all things to all men, seeking by all possible means to winne or gaine any vnto Christ.*

*To the Jew<sup>c</sup> (saith Saint Paul) I became as a Jew, that I might gaine the Jewes; to them that are vnder the Law, as vnder the Law, that I might gaine them which are vnder the Law. To the weake became I as weake, that I might gaine the weake. I am made all things to all men, that I might by all means save some.* Then follows that generall exhortation: *d So run that you may obtaine.* This course likewise tooke our blessed Sauour; sometimes he taught by *Explication*; otherwhiles by *Application*: sometimes *Propounding* doctrines; othertimes *Expounding* them: sometimes he deliuereth *plaine Principles*, at other times *Parables and darke sentences*; and not seldome by *exemplarie similitudes*. The rich man he teacheth by the rich mans care and greedy gathering: The *Vine-dresser* by the Vinitors digging and hedging: The *Labourer* by the Labourers hire and working: The *Builder* by the builders laying of a good foundation: The *Husband-man* by the Husbandmans sowing and reaping: The *Fisher-man* by the Fisher-  
mans

<sup>b</sup> *Muscul.*

*Doct.*  
Ministers both  
for matter and  
method to fit  
themselves to  
their hearers.  
<sup>c</sup> *I Cor. 9. 19,*  
*20, 21, 22.*

<sup>d</sup> *vers. 14.*

mans casting in nets and drawing. By all which the Ministers of the Gospell are admonished to become all vnto all, that they may winne the more, according to our propounded point.

Let vs not then be discouraged, though we haue to deale with a stubborne and refractarie people, so as to surcease our paines. The *Physitian* omits no point of his Art, though the recouerie of his Patient seeme desperate; he will vse his best skill before he giues him ouer. What is this diuine trade of ours, but a spirituall *Piscation*? Now how much skill, and toyle, and patience is requisite in this Art, who knowes not? The world is the Sea; Soules like fishes swim at liberty in this deepe, ranging vp and downe after their owne disposition, vneought: Ministers are the Fishers in this Sea, who must be euer busied, sometimes in preparing, sometimes in mending, sometimes in casting abroad, sometimes in drawing in their nets. The Net to take men with, is the preaching of the Gospell, which Net is oftentimes let downe, and many a draught made by the poore Fisherman, yet nothing taken. For some are craftie, and will not; as the worldling, who is so wise (at least in his generation \*) that he no sooner spies the Net laid, but he shuns it. Some are slippery, and cannot; as the Hypocrite, who like an Eele slips thorow when he is enclosed. Some are great, and may not; † Prophecie not at Bethel, for it is the Kings Chappell, and it is the Kings Court: So sheweth Ieremiab, when hee saith, & I will get me to the great men, and speake to them, but these haue broken the yoke, and burst the bonds. And therefore Paul though he had caught many a soule in his Nets, yet he could catch but a peece of King Agrippa: So sheweth the Text, ‡ Almost thou persuadest me to become a Christian. And lastly; Some are little, and dare not: Our Peter-like professors, whom the voyce of a silly damsell, crying, Thou art a Galilean, terrifies. So that the summe of the paines of many is, § We haue laboured

Muscul. in  
Matth. 4.

Use 1.

¶ Luke 16.

Qui capit anguillam per caudam non copit illam.

¶ Amos 7. 13.  
¶ Ier. 5. 5. read  
Psal. 2. 3.

h Acts 26. 28.

i Luke 5. 5.



*boured all night and taken nothing.* Thus it pleaseth God to exercise the patience of his seruants. But howsoever some fishes are *too great*, and some *too little*, some *too filly*, and some *too subtle*, yet let vs launch out into the deepe, and once againe let slip our new-washen Nets at our Masters bidding: What though there be no likelihood of successe? yet the last throw may draw vp some to grace and glory: Say then with *Simon, Master, though we haue trauelled all night, and taken nothing, yet at thy word we will let downe the net, and make one cast more.* In so doing certainly, we at last shall finde, that our humble and penitent obedience shall come home laden with blessings as theirs did, for when they had so done (saith the Text) <sup>k</sup> *they enclosed a great multitude of fishes, so that their nets brake; and they filled their ships, so that they began to sinke.* O happy complaint of too large a captiue! Who would not obey thee, oh Christ, since thou so bountifully requitest mans weakest seruices? Their nets breake, their ships sinke with the burden of that which they haue taken: O blessed Saviour, if those Apostolicall vessels of thy first rigging were thus overlaid, ours sote and totter with an vballast lightnesse: Thou who art no lesse present in these bottomes of ours, lade them with an equall freight of conuerted soules; giue vs abilitie to take; giue men will, and grace, to be taken, and let vs praise thee for thus sinking. Howener, let thy worke be followed, and thy leisure waited for: Assure vs of this, that that paines cannot be lost, which we resolute lose for thee. For <sup>l</sup> *Though Israel be not gathered, yet shall we be glorious in the eyes of the Lord, and our God shall be our strength.* Though our preaching be not a sweet saour to them that heare vs, yet euen in them we shall be a sweet saour vnto the Lord<sup>m</sup>. If then we preach, and men repent not, let it neuer repent vs of our preaching; for they are the losers and not we: <sup>n</sup> *Be yee strong therefore, and let not your hands be weake, for your works shall be rewarded.*

Let

<sup>k</sup> *vers. 6.*<sup>l</sup> *Isay 49. 5.*<sup>m</sup> *1 Cor. 2. 15.*<sup>n</sup> *1 Chron. 15. 7.*

Let *Huors* hence libeall be aduised, and not lightly  
to condemne their Teachers for their faultes, con-  
uſing a differing method from that they were wont to  
vſe. It is the wiſdome of a Miniſter (as we ſee) ſome-  
times to change his note, as occaſion ſhall require.  
While he hath to deale with a people of a tractable  
diſpoſition, he comes in a ſill ſmall voyce, as God ap-  
peared to *Elijah*, and is a *Barnabas*, the ſonne of con-  
ſolation: When with the ſtubborne and refractarie,  
then he liſts vp his voyce a ſtaine higher, he *cries*  
*aloud and ſparat* war, being a *Boanerges*, the ſonne of  
thunder. Blame him not for this: for ſome mens hearts  
are like *uſtles*, touch them but gently, and they will  
ſting, when rough handling is without preiudice: And  
others are like *bryars*, that wound the grasping hand of  
reprooſe, but yeeld willingly to them that ſoftly touch  
them with that *Lady-like* hand of *Exhortation*.

*Aarons* bells muſt be wiſely rung, ſometimes the *Tre-  
ble* of mercy ſounds well, at other times the *Tenor* of  
*Iudgement*, or *Countertenor* of *Reprooſe* ſounds better:  
and it often happens, that the *Means* of *Exhortation*  
ſounds beſt of all. It is his wiſdome to obſerue cir-  
cumſtances, and know how to curſe as well as bleſſe;  
chide as well as comfort, and ſpeake warre to a rebell, as  
well as peace to a friend. And herein indeed lies the  
wiſdome and faithfullneſſe of a Teacher: Then and  
only then ſhall he proue himſelfe ſincere and vnpariall,  
when he holds this courſe.

Again, when he hath to deale with a people of a  
ſhallow capacitie and vnderſtanding, he ſo ſpeakes both  
for matter and manner of deliuerie, as they are beſt able  
to receiue it. Should hee vſe the *Latine* or *Greeke*  
tongues to ſuch as can only vnderſtand the *Engliſh*: Or  
ſuch a *Roman-Engliſh*, or ſoaring ſublimitie of phraſe,  
as plaine *Engliſhmen* know not what to make of: He  
knoweth full well he ſhould be as a *Barbarian* to thoſe  
which heare him. Or ſhould he tell the vulgar of *Es-  
thers*

Tene & deuotè  
accipe aperta, ut  
tibi pendentur  
obscura. Quomo-  
do erit penetrator  
obscurorum, con-  
tempitor manife-  
stor? Aug. Hom.  
de Pastor.

¶ Acts 17. 28.

¶ Titus 1. 12.

¶ Iam. 1. 17.

¶ Preprijs penis  
consequatur. I beo-  
dor. 3. 8.

¶ Prudenter &  
sobrie. Zanch.

chers and Historians; of *Ambrose, Austin, Gregory, Cy-  
prius, Chrysostome*, with the rest; and of their *Homilies*,  
it would little else than amaze his Auditors. Wherefore  
here he vseth a plainer method, and more familiar stile,  
stooping to the vnderstanding of the simplest; daily  
beating vpon those high-way points of *Faith* and *Re-  
pentance*: for which his plainnesse let him not be despi-  
sed; but reuerently and deuotely see that his doctrine  
be receiued, that obscure things may afterwards be  
more profitably opened. At another time it so falls out,  
that he is to speake to a more learned and intelligent  
Auditorie, and then he takes more scope to vse the li-  
berty of his liberrall education, in quoting the Fathers,  
and alledging humane testimonies: Sometimes in case  
of *Grammar*, that the true sense and meaning of a word,  
or sentence, may be the clearer: Sometimes in case of  
*controversie*, by shewing the consent of the ancient  
Church, that he may free the truth from Noueltie (espe-  
cially dealing with an Aduersarie that would claime all  
Antiquitie from him:) Or sometimes for *conviction*  
of Atheists; Heathens, and the like, who care not for the  
authoritie of Scriptures.

And thus did *S. Paul* himselfe, when he had to deale  
with the *Athenians, Epicures*, and *Cretians*, alledge the  
sayings of ¶ *Menander*, ¶ *Aratus*, and ¶ *Epimenides*,  
whereby he did conuince their wickednesse. And this  
is an excellent way to stop the mouths of Aduersaries,  
which *Julian* a wise, but wicked Emperor saw; *Behold*  
(saith he) *we are wounded with our owne quills* ¶, out of our  
bookes they take armour which in fight they vse against vs.  
And therefore he made a law, that the children of the  
*Galileans* should not reade Philosophers nor Poets. In  
these and such like cases, and vpon these and such like  
occasions, for a Minister ¶ wisely and soberly, hauing re-  
spect to times and places, to alledge the sayings of  
ancient Writers in their owne termes and language  
(not seeking themselves, nor affecting their owne  
glory

glory therein) let it not be thought vnlawfull nor vnfitting.

Such also may be here lesson'd, who would haue all Ministers vse one method in their teaching, and that such as they best like of. This mans method is excellent (saith one) I like this kinde of teaching well. Such a ones I like better (saith a second) and it is more profitable. Would all had this mans veine in preaching (saith a third :) He goes for my money; of all that euers heard I like him best. And thus like foolish frampole children we care not for the meat, except we chuse the spoone: Or likethose *Germanes*, who meeting together at a *Tauerne*, fell into discourse of their profession and religion: One protested himselfe to be of *Dr. Martins* religion; and the other vowed, he was of *Dr. Luthers* profession: whereas *Martin Luther* was one and the same man: Such is the folly of many of our followers, who hold with this Preacher, and with that; when as though\* we haue diuersitie of gifts, yet but one and the same spirit. *S. Paul* spends well-neere a whole Chapter about this argument in the first of those Epistles which he wrote to the *Corinthians*, who as it seemes were troubled with this disease: for hauing three famous Preachers, *Paul*, *Cephas*, and *Apollos*, some professed themselves the followers only of *Paul*, despising *Cephas* and *Apollos*; and other of *Cephas*, despising *Paul* and *Apollos*; and lastly, others held themselves to *Apollos*, despising *Paul* and *Cephas*. This itch of mens wits and eares, is fatal to these times, and (in the iudgement of a great Physitian<sup>1</sup>) almost incurable; for he auoucheth, that there is no scab nor itch more dangerous, than the ambition of sects and new opinions. Oh that we could see the richnesse of Gods mercy towards his Church in this particular, who hath giuen such diuersitie of gifts to diuers men; to one is giuen the word of wisdom, to another the words of knowledge, to another the gifts of healing, to another diuersitie of tongues. Some haue

\* 1 Cor. 12.

<sup>1</sup> Fatalis hæc ingeniorum scabies. *Lipf. ciu. doct. lib. 4. c. 3. Galen. cit. à Lipfio lib. aduers. Dialog. cap. 3.*

7 Epheſ. 4. II, 12.

2 πολυποικιλος  
οφια.

2 Math. II. 16.

a more excellent gift of conference, ſome of prayer, ſome in opening of a Text, ſome in application of his Text, &c. And all (not for the making of a rent in the Church, or breeding of a ſchiſme) but for the perfe-  
*ting of the Saints, for the worke of the Miniſterie, for the edifying of the body of Chriſt.* This is that ſame manifold wiſdome of God, that liking not one we might like another; and that the varietie of mens affections might be ſatiſfied with the varietie of his giſts. Let vs then make the true uſe of this mercy, and by ſome ones giſt or other, be brought neerer to the Lord: Not being like the Iewes, of whom Chriſt thus complaines; *Wherunto ſhall I liken this generation? It is like unto children ſitting in the markets ſinging unto their fellows, and ſaying, We haue piped unto you, and you haue not danced; we haue mourned unto you, and you haue not lamented. For Iohn came neither eating nor drinking, and they ſay he hath a Deuill; the Sonne of man came eating and drinking, and they ſay, Behold a man gluttonous, and a wine-bibber, a friend of Publicans and ſinners.* Thus Iohn came in one ſort, Chriſt came in another, yet neither Iohns wine, nor Chriſts wine could like them. If it be ſo with vs, oh then, how inexcusable are we? Art thou a daily hearer, and heareſt thou diuers men, and yet doſt thou mans giſt like thee? Can none of them ſo farre preuaile with thee, as to make thee leaue thy lying, deceit, cozenage, drunkenneſſe, prophaneneſſe, &c? Alas for thee! Woe worth the time that euer thou wert borne: Thy damnation is iuſt.

This in generall: The particulars follow. And firſt of the *Author*, or *Author inſtrumentall* [*Iſaiah.*]

Who this *Iſaiah* was, we finde in the beginning of this propheteſſe, where we haue him deſcribed by his parentage; *Iſaiah the ſonne of Amos.* Not of that *Amos* who is numbred amongst the *ſmaller Prophets*, as ſome haue thought: For beſides the great difference that is found in the Originall, both in the writing and ſignification

b Cap. I. 1.

c Epiphani. &  
Damasus in prophe-  
cia. p. 1. 1. &  
Greci plerique.



signification of their names, (the Prophets name beginning with *Gnajin*, and ending with *Samesh*, and is by interpretation, <sup>d</sup> *A man burdened and loaden* ; or *one that is separated from others* : But *Isaiah* his fathers name beginneth with *Aleph*, and endeth with *Tzadi*, and signifieth <sup>e</sup> *Stout*, or *valiant*,) there is great difference also in their race and descents. For that *Amos* who was father to this our Prophet, was of the Race Royall, being brother of *Amaziah* King of *Judah* ; (as most of the Ancients hold, and the Jewish Rabbines report) when as that other *Amos* was of meane parentage, and (as himselfe confesseth) <sup>f</sup> *neither a Prophet, nor the sonne of a Prophet* (vntill it pleased God extraordinarily to call him to that office) but an *Herdman*, and a gatherer of *Sycamore fruit*, keeping amongst the *Herdmen* of *Tekoa*.

Thus it appeareth that this our Prophet was of the Race Royall : And being so, we thence inferre,

*It is no disparagement to greatnesse to be the Lords Prophet.* Though *Isaiah* was of the blood Royall, yet hee counted it no impeachment to his birth or breeding ; nothing derogatorie to his reputation to be employed in the meanest peece of seruice (though it be in composing *Songs* or *Poems*) for the setting forth Gods praise, and the publike good of his Church.

It was *S. Johns* honour to be called <sup>g</sup> *a Prophet of the most High*, and therefore it cannot be a disparagement to any to serue the same Master. The blessed Apostles *S. Paul*, *S. Peter*, *S. Iames*, *S. Iude*, &c. amongst all their titles count this to be the most honourable, that they are the <sup>h</sup> *Servants of Iesus Christ*, and therefore the two former set that first, and then *Apostles* after.

What shall we say to *Noah* ? He was a *Prince* of the world, and yet <sup>i</sup> *a Preacher of righteousness*. To <sup>k</sup> *Melchisedech*, who was *King of Salem*, and yet a *Priest* vnto the Lord ? To *Samuel* a *Iudge* ; To *David* a *King* ; and yet <sup>l</sup> *Prophets* both ? And to wise *Solomon* his sonne

C

(before

<sup>d</sup> *Onustus, vel Anustus.*

<sup>e</sup> *Fortis & robustus. Hier. in Amos.*

<sup>f</sup> *Amos 7. 14.*

*Cap. 1. 1.*

*Docr.*

It is no disparagement to any ones greatnesse to be the Lords Prophet.

<sup>g</sup> *Luke 1. 76.*

<sup>h</sup> *Rom. 1. 1.*

<sup>i</sup> *Pet. 1. 1.*

*Iames 1. 1.*

*Iude 1.*

<sup>j</sup> *2 Pet. 2. 5.*

<sup>k</sup> *Heb. 7. 1.*

<sup>l</sup> *1 Sam. 3. 20.*

*Ch. 7. 15.*

*1 King. 3. 12.*



(before whom there was none like him, neither after him shall euer any rise like vnto him) who amongst all his titles, and that in his wisest and best dayes, did count this to be the most honourable, to be called <sup>m</sup> a Preacher? And to the glorious Angels of heauen, who haue not refused to be publishers of the glad tidings of peace? And to Christ himselfe, who (though equal in glory with the Father) disdained not the title of a <sup>n</sup> Minister? How then can it be thought a thing nor befitting the worth of any to be the Lords Prophet? Besides these examples, weigh the Reasons.

**Reas. 1.**

Such serue the King of Kings, and Lord of Lords; who is higher than the highest; greater than the greatest; richer than the richest; nobler than the noblest: and can it be any disgrace to serue such a Master? If it were such a noble priuiledge to be a subiect vnto Caesar: And so happy a thing to be a seruant vnto Solomon: How much greater is their priuiledge, and how much happier are those seruants, who serue such a Lord, as doth at his pleasure pull downe one, and set vp another vpon the throne.

Such are employed about that worke which is the highest, holiest, the heauenliest and greatest of all other workes, viz. the saluation of mens soules. By Ministers God worketh faith; by them he comforteth, sanctifieth, saueth: By them he declareth to men their righteousnesse; preacheth repentance, free forgiveness, and perfect saluation, to all that truly beleue in Iesus Christ. In which respect, saith Job, A good Minister is <sup>q</sup> one of a thousand. A good Lawyer may be one often; A good Physitian, one of twenty; A good man, one of a hundred: But (saith a Reuerend Diuine) a good Minister exceeds all, for he is one of a thousand. A good Lawyer may declare vnto thee the true state of thy cause: A good Physitian may declare vnto thee the true state of thy bodie: But no man can declare vnto thee thy righteousnesse, but a true and faithfull Minister: The Lawyer then

<sup>m</sup> Eccles. 1. 1.  
Luk. 2. 9, 10.  
Phil. 2. 6.

<sup>n</sup> Rom. 15. 8.

<sup>o</sup> Acts 22. 25,  
38.

<sup>i</sup> King. 10. 8.

Psal. 107. 40.

<sup>q</sup> Job 33. 23.

<sup>p</sup> Rom. 10. 14.

<sup>i</sup> Cor. 3. 5.

<sup>i</sup> Tim. 4. 16.

Perk. diuine and  
dignitie of Mi-  
nisters.

then in caring for thy cause, and the *Physician* in caring for thy bodie, are both inferiour to the *Minister*, who careth for thy soules saluation. No maruell then, if the *Apostle* requires, that they should be esteemed highly *euē for their workes sake.*

1 Thess. 5. 12.

Such shall haue the greatest wages of any other: for *They that be wise shall shine as the brightnesse of the firmament: but they that turne many to righteousness, as the starres for euer and euer.* All good men shall haue glory, yea great glory, *They shall shine as the firmament:* But such as labour in the word and doctrine shall shine, and that with no ordinarie glory, but *as the starres*, which haue a brighter glory than the firmament. Seeing then the *Master* which they serue is the highest: The worke which they doe is the holiest: The wages which they haue is the greatest: It may beseme the worth of any to be the Lords Prophet.

3.

1 Dan. 12. 3.

How guilty then are such as thinke basely of so honourable an office and function, as the Ministerie is? Oh cursed times! wherein prophane liuers doe account no mens persons, no mens callings, so base and vile as ours. The name it selfe of *Priest* and *Minister* by such is cast in our faces, as termes of infamie and reproach; and vsed no otherwise amongst vs, than the name of *Christian* is amongst the *Barbarians* in *Russia* by way of disgrace: And the very weed and garment of a Minister is enough to procure contempt, though otherwise he himselfe be free enough from all contempt. This is one of the blets of this our Nation, that a Minister is seldom spoken of but with *diminution*: And the simplest in a multitude, though he be not able to giue the meaning of one petition in the Lords prayer, yet hath eloquence enough to disgrace their persons and their callings. A horrible confusion it was, that was foretold by this our Prophet, which should come on *Israel*: *The childe should behaue himselfe proudly against the Ancient, and the base against the honourable.* Who sees not that

Use 1.

1 Isay. 3. 5.

this confusion is befallen this generation? Who almost so vile, but thinks himselfe a better man than the ablest Minister? What *Gentleman* so meane, but thinks his childe too good for this *Priestly trade*? Yea his whole house disgraced, his bloud and familie disparaged, if either his *daughter* be matched with a *Preacher*, or his *sonne* entred into that calling? But be it knowne vnto thee, who thus basely iudget, That God hath honoured the poorest Minister farre about thy selfe; and taken him to serue at his owne table, when he hath reiectd thee and thy fathers house. Be not then any more so much deceiued, as to thinke the calling of the Ministerie to be base and beggerly, and not meet for any, but the poore to liue by; fit only for the lame, and such as are disfigured; for younger brothers, blunt-headed schollers, and such as are good for no Trade else; when *Princes*, *Peeres*, and *Nobles*, and such as haue beene of the royall bloud, haue held it as an honour to be employed in the seruice of the Lord. \* *Nebuchadnezzar* would haue only such to wait vpon him as were of the Kings stocke; and *comely*, *witty*, and euery way well qualified, both for lineaments of body, and ornaments of minde; none of these refuse must come into his presence: And shall they that come before the Lord, to administer in his presence, be the scum and off-scouring of the people? What is this but to serue the Lord with the \* *blinde* and *lame*, which he abhorres? Certainly this dishonour of the Ministerie threatneth the departure of the word, and therefore let vs pray hard, that this sinne of contempt and base esteeme of Gods Ministers and their callings may not be laid vnto our charge.

\* Dan. i. 3.

\* Mal. i. 8.

Use 2.

And so (to fall from *reproving* to *perswading* and *exhorting*) let euery one beware how they refuse or reiect the Ministerie, as thinking themselves, their friends or children too high for it, and it too low for them: No man may be thought to be too good to serue God at his

Altar,

Altar, and to administer at his Table : If any so thinke, he deceiueth himselfe and ouer-valueth his owne condition. Amongst the Iewes the \* Priests were sometimes matched into the bloud Royall ; *Numa Pompilius* would be a Priest amongst the Romanes : And the Egyptians chose their Kings from amongst their Priests : and shall we then thinke basely of them ? our fore-fathers counted it an honour to haue one of their children an Abbot, or a Bishop, in which callings then they liued like *Epicures* ; hauing nothing of a good Christian saue the title only. Yea *Princes* of this Land haue renounced their Crownes and Kingdomes, and entered into *Monasteries* ; and haue put their sonnes and daughters into *Cloysters*. Shall not these condemne vs ? Nay, will not the very heathen rise vp one day in iudgement against vs ? who haue giuen their sonnes for sacrifice vnto their Idols, and caused them to passe through the fire ; thinking them not too deare to be offered to their gods. Let vs looke on these and be ashamed of our selues : For certainly the best and noblest amongst the sonnes of men are a thousand-fold more vnfit for that high place, than that calling is or can be thought vnworthy of them.

And as for such as are already called to this high place, let all beware of despising of them. It is the Apostles rule \*, that they which rule well should haue *double honour* : First, honour of countenance, and then of maintenance ; one of these is not enough without the other : for it must be *double*. \* *Beautiful are the feet* (saith our Prophet *Isaiab*) *of them that bring good tidings, that publisheth saluation, &c.* If their feet be beautifull, how beautifull should their face be ? who should be so welcome to vs as these, who more esteemed or reuerenced ? Remember how the Lord hath euery way endeouored to make them so ; as by giuing them titles of highest respect ; as <sup>b</sup> *Embassadors* for Christ, and <sup>c</sup> *Messengers* for the Lord of Hosts ; <sup>d</sup> *Fathers* (the first title of honour

\* *Ioseph. Antiq. 11. hist. tripart. lib. 9. Euseb. hist. 10. Alex. ab Alex. lib. 2. cap. 8.*

† *2 Chron. 33. 6.*

† *1 Tim. 5. 17.*

† *Isai. 52. 7.*

<sup>b</sup> *2 Cor. 5. 20.*

<sup>c</sup> *Mal. 2. 7.*

<sup>d</sup> *2 King. 13. 14.*

<sup>c</sup> *Reuel. 1. 20.*<sup>f</sup> *Matth. 16. 19.*<sup>g</sup> *Iohn 20. 23.*<sup>h</sup> *Ephes. 4. 8, 9,*  
*10, 11.**Use 3.*

honour that was in the world) \* *Angels*, which are the noblest of the creatures. Besides, he hath giuen them wonderfull authoritie. He hath put the <sup>f</sup> *Keyes* of the Kingdome of heauen into their hands to open and to shut. & Power to remit and retaine sinnes. Thus the Lord is pleased to ratifie their regular proceedings in the Court of Heauen. Likewise he hath giuen them <sup>b</sup> extraordinary gifts about the common rate, as *Knowledge, Experience, Comfort*, and the like. Is it safe despising these whom God hath thus highly dignified?

A last vse may be for *comfort* vnto vs who wait at Gods Altar. Let vs count it our honour to be called hereunto, and preferre it before all other callings whatsoever: not giuing way to any thoughts of discontentment in respect of the many ignominies or persecutions that we daily doe or are like to vndergoe, so as to be grieved at the Lords leading of vs to so toilesome, and (in mans iudgement) disgracefull a vocation; or to be moued to leaue and giue ouer our function in that respect; As sometimes that *Cardinall of Loraine* did, who after he had preached once vnto the people, and was therefore derided by the Prelates of his Order, left off vterly the Office of preaching, as a calling too base for his Cardinals Hat-ship. Let this be farre from vs. If we doe our duty, the world will hate vs: True, But if we doe it not, God will curse vs: By the first we are in danger to lose our goods, our names, our liues: by the second our soule, our heauen, our God: Now whether it be better to please God or man, iudge ye.

Let euery Minister therefore doe his durie; and albeit most in the world contemne vs, yet we shall finde some in the world, who are not of the world, that will reuerence and respect vs. So long as the <sup>i</sup> *widow of Sarepta* hath any oile we shall not want. Howouer, though here we haue troubles to weary vs, yet in the end we shall haue heauens ioy to refresh and comfort vs. It is enough we haue deferred; *our worke shall haue a reward.*

And

<sup>i</sup> *1 King. 17. 9.*

And thus much for the first particular to be considered in this Preface: the second followes; And that is the nature and kinde of the Treatise indited, and it is

*A Song* or *Poem*. And here occasion is offered to speake somewhat in the defence of *Poetrie* and *Verse*. The *Position* is: *Poesie and Poetrie is an Art and exercise ancient, lawfull, and praise-worthy.*

The practises of the seruants of God make this good. *Moses* that man of God was excellent herein, as appeareth by that same <sup>k</sup> Canticle which he made in commemoration of Gods goodnesse for his peoples deliuerance out of Egypt, and for the destruction of their enemies: which Song is held to be the most ancient Song that euer was (I am sure it is that we reade of in Scripture) and is thought to be first composed in Hexameter verse, though it is not certaine; (For it is no easie matter to finde out the *Scanſion* of verse vsed amongst the *Hebrewes*; such was the varietie of their Measures) As also by that which he made <sup>la</sup> a little before his death, which he commanded should be taught the Children of Israel: yea, the text saith <sup>m</sup> he himselſe wrote it and taught it them. Thus <sup>n</sup> *Deborah* and *Barak* also composed a Song and sang it to the Lord. So *David* (that same <sup>o</sup> sweet singer of Israel) had an excellent gift this way, as is euident by that same <sup>p</sup> funerall Song or Epitaph which he made for *Saul* and *Jonathan* after their deaths: Besides diuers Odes and Hymnes which he composed, to the honour of God in various kindes of Verse. This likewise was the practice of Christians in the Primitive Church, as <sup>q</sup> *Eusebius* reporteth out of *Philo Iudæus*; *They contemplate* (saith he) *not only diuine things, but they make grane Canticles and Hymnes vnto God in a more sacred ryme of euery kinde of metre and verse.* If any doubt remaine (notwithstanding what hath beene shewed) of the truth of our propounded point; let then this be considered of, how Verse is the forme of speech which it hath pleased that wise

*Doctr.*

Poetry is an Art ancient and commendable.

<sup>k</sup> Exod. 15. 1.

*Iosephus de Antiqu. lib. 7.*

<sup>l</sup> Dent. 32.

<sup>m</sup> Cap. 31. 19. ver. 32.

<sup>n</sup> Iudg. 5. 1.

<sup>o</sup> 2 Sam. 23. 1.

*Qui noster Orpheus est. Enthy.*

<sup>p</sup> 2 Sam. 1. 17.

*Ioseph. de Antiqu.*

*lib. 7. cap. 10.*

<sup>q</sup> *Eccles. Hist.*

*lib. 2. cap. 16.*



and all-knowing Spirit to choofe, to reueale a great part of his reuealed will in : for besides thofe fpeciall Pfalmes and Canticles before mentioned, there are fundry parts and bookes of holy Scripture Poetically pend, as the booke of *Iob*, the booke of the *Pfalms*, the booke of the *Proverbs*, with *Solomons Ecclesiastes* and *Canticles* ; as the moft learned Fathers of the Church haue testified. And many other parcels of holy Scripture, which we haue meerey tranflated into Profe, are Verfe in the Originall. This me thinkes fhould put all out of doubt: (For who can be fo irreligious as to think or imagine that the Holy Ghoft would euer haue vfed any vndecent or vnlawfull manner of expreffion of his holy Myfteries ? ) and caufe vs to giue credence to this truth, viz. *Poetrie and Poesie is an Art and exercife lawfull and praiſe-worthy.*

*Reason.*

The commendable properties of which Art appeare in theſe two ancient Verſes :

*Metra parant animos : Compréndunt plurima paucis :  
Aures delectant : priſtina commemorant.*

Which I finde by one thus Engliſhed to my hand :

*Verſe doth the ſoule prepare, and much in brieſe affords:  
It raviſheth the eare, and things long paſt records.*

There is *Ryme & Reason*: or *Reason for Ryme*. Firſt it prepares & fits the ſoule for holy duties, & therefore we uſe *Pſalmes* before our *Sermons*. 2. It comprehends much in a little, as we ſee in the *Pſalmes* : For what are they but a *Compendium* of both *Teſtaments* ? 3. It delighteth the eare, and cauſeth it to hearken more attentiuely, as we haue before ſcene in the beginning. 4. And laſtly, it is a great helpe to memorie, and cauſeth things (once learned) long to be retained : as we finde by experience in children and others; what they learne in *Ryme*, they neuer forget againe to their dying day. Now to apply the point.

*Vſe 1.*

This may ſerue firſt to *informe* our iudgements concerning the lawfullneſſe hereof, that ſo this exerciſe and

Art.

*Wishers preparation to the Pfalter, pag. 64.*

1.

2.

3.

4.

Art which is by some wrongfully held in contempt, may be brought into a more reuerend esteeme: for what is the maine cause so many speake against Poetrie, but an ignorant misconceit they haue thereof? imagining it to be but a vaine iauention of man, and an vnfitting language for to expresse holy and sacred matters and mysteries by. But that which hath beene said before serues for the discouery (and I trust shall also for the recovery) of this error. God hath vsed Verse to expresse a great part of his reuealed will vnto vs: and hath mingled many of his heauenly precepts with the sweet and pleasing straines of *Poesie* and *Numbers*. And therefore let it neither be thought a vaine and vnecessary curiositie, nor yet (as some others doe) a horrible and damnable *impietie*. True it is, in these wretched daies, for the most part we shall finde, that the subiect of *Poesie* is wantonnesse and lasciuiousnesse, wherewith the mindes of youth are wonderously bewitched: But yet as some said of Musicke we may say of it: The proper and principall subiect of it is the Almightyes' praise. Shall we then condemne the lawfull vse with the vnlawfull abuse? That may not be. Let vs cast away the *fashion*, but keepe still the *stuffe*. Let not the exercise it selfe be abhorred, nor the vse thereof condemned; but the corruption thereof: For certainly, there is no *Art* that doth set forth the glory of God (which is the chiefe end of mans creation): with so much excitation and expression as this *Art* doth. And therefore by some it is preferred to all Arts and Sciences. To conclude this vse; if enery Art be the gift of God; and if it be of him to inuent and finde out curious workes, to worke in gold, and siluer, and in brasle, &c. Then must it likewise be of him to guide the pen, and giue the tongue for speaking such excellent things, and after so elegant a manner. The like might be said for her sister *Musicke*.

This may likewise serue for a Reprehension of such

*Plur. de Mus.*

*Spondan.*

*Exod. 31. 3. 4. 5, 6.*

*Vse 2.*

as abuse this Art which in it selfe is so lawfull and commendable, and by their wantonnesse cause it to grow contemptible.

And thus doe vainer Poets, who by their lasciuious rymes, lustfull Sonnets, Plaies and Enterludes, bring shame vnto the Art, disgrace to Poesie, and dishonour to the giuer. The like is the practise of wicked Fiddlers and Baladmongers, who make it their profession, and get their liuing by poisoning many a soule, in alluring their mindes vnto vanitie with their bewitching harmonie, and tempting charmes of lasciuious Musicke.

A shame it is that such *Vermine* should be suffered in so well a gouerned Common-wealth as this is. And the greater is our shame, in that our Magistrates haue no more care for the putting such good Lawes in execution as are already enacted for the punishment of these.

Come we now to the third circumstance propounded in this Preface to our consideration, and that is the manner of the Prophets publishing this Poem which he did indite.

*I will sing*] As the former particular gaue occasion to speake of the lawfulness of Poesie and versifying: so doth this for the authoritie and lawfulness of Voice-Melodie and Singing. Let the point be this:

*Songs and Poems artificially modulated, may lawfully be sung for the setting forth of Gods praise.*

This I will make good both by precept and practice out of the Old and New Testament. Out of the Old:

\* Come let vs sing vnto the Lord; let vs make a ioyfull noise to the rocke of our saluation. Let vs come before his presence with thanksgiving, and make a ioyfull noise vnto him with Psalmes. And againe, \* Make a ioyfull noise vnto God all ye Lands, sing forth the honour of his name: Praise the Lord, for he is good; sing praises vnto his name, for it is pleasant. As in these and many other places it is commanded: So by many of Gods faithfull seruants we may finde it hath beene practised. For Israel sang  
this

*Doct.*

Songs and Poems artificially modulated may lawfully be sung.

\* Psal. 95. 1, 2.

\* Psal. 66. 1, 2.

☞ 135. 3.

y Numb. 21. 17

this song: *Spring up oh well*; Sing you unto it. <sup>a</sup> David and <sup>a</sup> Solomon did likewise vse it, and gaue appointment how the Iewes should sing Psalmes in their Temple. So did <sup>b</sup> Moses, <sup>c</sup> Deborah and Barak, with others more, as in the prooffe of the former Doctrine appeared. In the New Testament it is commanded in these expresse words, <sup>d</sup> *Speake to your selues in Psalmes, and Hymnes, and spirituall Songs, singing and making melodie in your hearts unto the Lord.* And againe <sup>e</sup> *Is any amongst you afflicted? let him pray. Is any merry? let him sing Psalmes.* And there also we finde it vfed by <sup>f</sup> Paul and Silas, who at midnight prayed and sang praises to the Lord: and by <sup>g</sup> Christ and his Apostles (whose example is without exception) who sang a Psalm together (as at other times) so that night in which our Saviour was betrayed. Thus out of holy writ we haue proued the point. Much might be brought likewise for the further confirming of it out of Ecclesiasticall Historie (if it were as needfull as easie so to doe) of the practise of Christians since Christs time; but of that much, I will alledge only at this time that testimonie which <sup>h</sup> Plinius secundus (a Heathen, who liued about 200 yeares after Christ) gaue vnto the Emperour Traian in the behalfe of Christians: *They vse (saith he) to rise before day, to celebrate Christ in Psalmes as God: And as Socrates reports; neither Constantine nor Theodosius euer began a battell, but first they and their souldiers sung Psalmes, and made supplications to the Lord.* Let vs now come to some profitable vse.

And first it serueth soundly to lesseon such as condemne this exercise; or deride such as vse it either in publike or in priuate. Such mockers are euery where to be found, who as they deride all other parts of Gods seruice, so amongst the rest, this. But if it be a worke of Gods spirit to sing; and if Gods children <sup>k</sup> sing with the spirit, as *S. Paul* auoucheth; then against whom doe these open their mouthes? whom doe they blaspheme?

<sup>a</sup> 1 Chron. 15.

<sup>a</sup> 2 Chron. 5.

<sup>b</sup> Exod. 15. 1.

<sup>c</sup> Iud. 5. 1.

<sup>d</sup> Ephes. 5. 19.

<sup>e</sup> Coloss. 3. 16.

<sup>e</sup> Iam. 5. 13.

<sup>f</sup> Act. 16. 25.

<sup>g</sup> Mat. 26. 30.

*Vide Eccles. hist.*

*Theod. lib. 2. cap.*

*24. & Clem.*

*Alex. lib. 2. Pæda-*

*gog. cap. 4. Euseb.*

*Eccles. hist. lib.*

*2. cap. 17. &*

*h* *Lib. 3. cap. 33.*

*& lib. 8. cap. 9. &*

*lib. 10. cap. 4.*

*i* *Socrat. Schol.*

*Eccles. hist. lib. 7.*

*cap. 22.*

*Vse 1.*

<sup>k</sup> 1 Cor. 14. 15.

A lamentable thing it is, that in a Land professing the Gospell, and after the continuance of the publike preaching thereof so many yeares; such an ancient, laudable, and holy exercise, should be made a matter of scorne in the seeming of any. The Lord lay not this sinne vnto our charge.

*Vse 2.*

Motiuēs to  
singing.

Secondly, let vs be stirred vp on all sides to a conscientious performance of this Christian dutie. We haue seene it *commended* to vs by the practise of Gods Saints, and by Christ himselfe: And not only so, but *commanded* likewise in expresse termes; so that wee may not thinke it as a thing indifferent, whether we sing or no; but euery man to whom God hath giuen the facultie of singing, ought as well this way as any other, to set forth his Makers praise. Now the better to stirre vs vp to the performance hereof (for we shall finde our flesh backward enough as well in this as in any other good exercise) I might vse many motiuēs: One taken from the admirable effects and vertues of the Psalmes; there being in them a pretious balme for euery present sore; so as that there is no temptation nor affliction which can befall a Christian, but in the *Psalmes* he may finde both the formes of expressing them, and their meanes of remedie. Another might be drawne from the practise of the dumbe creatures: As the *Larks*, and other birds, which shut vp the light with a sweet dictie, and againe salureth the Sunne when it begins to peepe the next morning, with such sweet straines as God hath naturally giuen to it. This <sup>1</sup> one of the Ancients vseth as a motiue to draw vs to the exercise of singing: For how can men but blush, saith he, to remember that they haue begun or ended a day without a *Psalme*, when they see the birds, those wilde *quiristers* of the wood, constant in their deuotions, beginning and ending the day with variety of song? But I loue not to be tedious: Remember only what *Dauid* saith; <sup>m</sup> *It is a good thing to sing praises to our God: It is pleasant, and praise is comely.* There  
are

<sup>1</sup> *Ambros. Hexā.  
lib. 5. cap. 12.*

<sup>m</sup> *Psalm 147. 3.*

are some things *good* but not *pleasant*, as *afflictions*: Some things are *pleasant* but not *good*, as *sinne*: And some things may be both *good* and *pleasant*, yet not *comely*. But this is all. It is *good*, because commanded of God, and agreeable to his will, as before hath bene proued: It is *pleasant*, as the children of God experimentally haue witnessed; who in time of tribulation haue vsed them as a great meanes of consolation, and as a sweetning to their tortures. So did *Theodorus*, a man young in yeares, though not in grace, of whō we reade, that being cruelly tortured with vnheard of torments from the breake of the day vntill the tenth houre without intermission; and then set on horsebacke, & on both sides tortured by the executioners, sang with a cheerefull countenance the 96 Psalme. Which vndaunted constancie the Officer perceiuing; sent him backe againe to prison; reporting to the Emperour, what was done, and withall told him, that vnlesse he forbare to exercise such cruelty, it would redound to their glory and his shame. It is *comely*; for it is the exercise of the Angels in heauen to sing praises and Halleluiahs to the Lord. Wouldst thou then exercise thy selfe in that which is both *good*, *pleasant*, and *comely*? then sing *Psalmes*, for all these are met in that one dutie.

Now for as much as many a good duty is mard in the making, and spoyld in the performance, let me adde a third vse for our *direction*, and therein shew what is required of vs in our singing that God may haue the glory. The rules that concerne this exercise are summarily comprehended in these words of the Apostle to the Colossians, *Teaching and admonishing your selues in Psalmes and Hymnes and spirituell songs, singing with grace in your hearts vnto the Lord*. Here we haue directions both for *Matter*, *Manner*, and *End*.

Concerning the *matter* of our songs: It must be first *good* and *wholsome*; *spirituall* and *heauenly*: Such songs we must sing as are either already in the word, or  
else

n *August. de*  
*Ciu. Dei, lib. 18.*  
*cap. 52. Et Ruffin.*  
*lib. 1. cap. 35.*

*Vse 3.*

*Coloss. 3. 16.*



else composed according to the word. 2. It must be fitting, that it may edifie: *It must teach and admonish*: and therefore wisdom is required even in chusing of a *Psalme*, that it may be fitting the occasion.

2.

Concerning the *manner* of our singing, these are the things required. First, it must be with the *heart*. Now to sing with the heart is to sing with *understanding*, and with *feeling*. For he that singeth and vnderstandeth not what he singeth, what is he better than a sounding brasse, or a tinkling cymball? And therefore saith the Apostle, *I will sing, but I will sing with the understanding*. Our hearts must goe with our voyces; the one must be lift vp as well as the other: For God is a spirit, and will be worshipped with the spirit. Looke then to prepare thy heart before thou singest, and awake thy tongue with *David* before thou speakest. For when the mouth singeth, man hath musicke; but when the heart sings, we make God melodie: that is the best Organ, tune that, and all is well; God heares not words without it.

P I Cor. 14. 15.

¶ Psal. 57. 7, 8.  
Plus valet consonantia voluntatis  
quam vocum.  
Bernard.

*Non vox sed votum, non Chordula Musica sed cor;  
Non cantans sed amans, cantat in auro Dei.*

*Not voice, but will he brings; no Harp but Heart prepares;  
No songs, but Love he sings, whom the Almighty heares.*

As it must be with the heart, so secondly with grace in the heart, i. we must exercise the graces of Gods holy spirit in singing, as well as in praying, or in performing any other of Gods ordinances. The disposition of the heart must be suited to the nature and qualitie of the song: If it be a *Psalme of praise*, then are our affections to be futable; our spirits must be cheerefull: If of *promises*, then must we stire vp our faith and trust in Gods mercies: If of *threatnings*, then must our hearts be strucke with an awe and feare of Gods greatness: If of *petition*, then must our affections be seruent: If of *confession*,

session, then the *Soule* must be *humbled*. And this doth the Apostle meane by *Grace in the heart*. Thus for the *Manner*.

The *End* is now to be considered; which is 1. *Gods glory*. 2. The *edification* of our *selues* and *others*. First, we must direct our Songs to God: for singing Psalmes is a part of his worship, and his glory he will not giue vnto another. The Papists then are much to blame, who rob God of this his right, and giue it to the *Virgin Mary*, in singing songs of praise to her. And as much to blame are they, who sing to their owne glory, delighting most in sweet voyce, cleare throat, &c. This is singing to our owne selues, and senses; not to our *Makers* praise.

Secondly, in our singing, our owne and others edification and profit is to be respected. \* *All Scripture is profitable for our instruction*; and whatsoeuer is written, is written for our learning: The booke of Psalmes then must needs be profitable for this purpose. Thus edifie thy selfe by applying the matter sung to thy owne heart, and examine thy selfe after the Psalme is ended, what thou hast thereby profited, as well as after thy hearing of the word preached. Here likewise that manner of singing vsed amongst the Papists in a strange and vnknowne tongue; as also that kinde of singing Psalmes, where in the words and sentences are broken and diuided, which hinders the edification of the hearers, is not justifiable.

\* 2 Tim. 3. 16.

Thus we haue scene the rules propounded to vs: What now remains, but that a watchfull care be had that they be put in practise by vs; and the rather for that amongst all the exercises belonging to a Christian, God is most dishonoured by this: For few sing, but (as it may well be feared) take Gods name in vaine in singing, because they doe not so performe it as Gods word enioynes. The more subiect then this dutie is to be performed amisse, the more cause haue we of care for the right

Text.

Doftr.

All our labours  
are to be dedi-  
cated to the  
Lord.

<sup>f</sup> Exod. 15. 1.

<sup>e</sup> Deut. 32. 3.

<sup>u</sup> 2 Sam. 22. 1.

\* Rom. 16. 27.

Ephes. 3. 21.

1 Tim. 1. 17.

& 6. 16.

Lude 25.

x 1 Cor. 10. 31.

y Coloss. 3. 17.

Reason.

<sup>z</sup> Ephes. 1. 5, 6.

<sup>a</sup> Prov. 16. 4.

<sup>b</sup> Ifay 43. 6, 7.

<sup>c</sup> Coloss. 1. 16.

right performance of it, when euer we set vpon this holy exercise.

To my well-beloned ] Here is the Dedication of the Prophets Poem: From whose praetise learne we our dutie, viz. To consecrate all our labours vnto God. Thus Moses and the children of Israel write a song and sing it vnto the Lord. And in that sweet Swan-like song, which that man of God sang a little before his death. He will publish the name of the Lord: So Dauid spake vnto the Lord in that same Psalm of Thanks-giving<sup>u</sup>, which he made for Gods powerfull deliuerance of him out of the hands of all his enemies. The like did Solomon, Hannah, Hezekiah, Mary, Zachary, Simeon, with other of Gods Saints dedicate their labours in this kinde, to Gods eternall praise: And so the Apostles, as euidently appears by that doxologic, or forme of praise which they continually vse in their Epistles; \* To God only wise be glory, &c. Vnto him be glory in the Church by Christ Iesus: Vnto the King immortall, inuisible, the only wise God, be honour and glory: To God only wise our Saviour be all glory, &c. And hereunto tend those generall exhortations; <sup>x</sup> Whether you eat or drinke, or whatsoever you doe, doe all to the glory of God: And againe, <sup>y</sup> Whatsoeuer you doe in word or deed, doe all in the name of the Lord Iesus. And thus this truth is strengthened.

Besides there is good Reason for it. For the first thing in Gods intention should be the first in ours. But this is the first in his: He predestinated vs. (saith the <sup>z</sup> Apostle) to the praise of the glory of his grace. <sup>a</sup> He hath made all things for himselfe (saith the Wise-man) yea euen the wicked for the day of iudgement. <sup>b</sup> Bring my sonnes from farre, and my daughters from the ends of the earth: euen euery one that is called by my name: for I haue created him for my glory. And againe we reade, <sup>c</sup> All things were created by him and for him. Seeing then God himselfe proposeth his owne glory to himselfe, for the end

end of all his works, man should make the glory of God the end of all he doth.

But ah ! Lord God how little is thy glory thought vpon ? How few make it the supreme end of all their labours ? Shouldst thou <sup>d</sup> *looke downe from heauen vpon the sonnes of men to see if there were any that would understand and seeke after thee to honour thee ; wouldst thou finde one amongst a thousand that did truly doe it ? We all can say with Saul, <sup>e</sup> Honour me, I pray thee, before the Elders of my people : when notwithstanding we turne thy glory into shame, <sup>f</sup> louing vanitie, seeking after lyes.*

Oh that we could once be brought to learne this lesson ! That we would not suffer any part of the repute or honour of any of our acts or labours to rest vpon our owne heads, but repell it forcibly from our selues, and reflect it carefully vpon our Lord and Master. It is the <sup>g</sup> first grace which Christ teacheth vs to begge of God, and it ought to be the chiefeſt ayme of our whole liues ; yea we should prefer it before our liues, or the saluation of our soules ; wherefore it is made the first petition, and set before the desire of daily bread, and the petition that is made for remission of our sinnes. Now at length then learne to prefer it before all the world, and promote it by our best meanes. Consider we for this end :

All creatures in their kinde glorifie their Maker, and employ themselves in the setting forth of his praise : <sup>h</sup> *The heauens declare the glory of God, and the firmament sheweth his handy worke :* by their admirable structure, motions, and influence, they preach his praise, and that  
1. All the night, and all the day without intermission ; for <sup>i</sup> *one day telleth another, and one night certifieth another :* 2. In euery kinde of language ; for <sup>k</sup> *there is no speech nor language where their voyce is not heard :* and 3. In euery part of the world, in euery Country, Citie, Towne, Village, Parish ; for <sup>l</sup> *Their sound is gone out through all the earth, and their words to the end of the world.*

*Vſe.*

<sup>d</sup> Psal. 14. 2.

<sup>e</sup> 1 Sam. 15. 30.

<sup>f</sup> Psal. 4.

*Vſe 2.*

<sup>g</sup> Matth. 6. 9.

Motives to  
seeke after  
Gods glory.

1.

<sup>h</sup> Psal. 19. 1.

<sup>i</sup> vers. 2.

<sup>k</sup> vers. 3.

<sup>l</sup> vers. 4.

<sup>m</sup> Bellarm. in  
Psal. 19.

<sup>n</sup> Jer. 8. 7.

<sup>o</sup> Isay 1. 3.

2.

world. Thus (<sup>m</sup> saith one) they be diligent Pastors, preaching at all times: And learned Pastors, as preaching in all tongues: And Catholike Pastors, preaching in all Townes. And the subiect of all their preaching is no other than the glory of God. And as the Heauens; so doe the Fowles of the Heauens, as the <sup>n</sup> Storke, Crane, Turtle, Swallow. And so also the beasts of the field: for <sup>o</sup> the Oxe knoweth his owner, and the Ass his masters crib, as Isay sheweth.

Remember againe how little glory God getteth at the hands of most in the world, which I thus make euident: Put case the whole world should be diuided into foure parts; three of the foure we shall finde to be ouerspread with *Turcisme, Paganisme, &c.* they not so much as professing the true God in Christ; and therefore amongst them God can get no glory, but is continually dishonoured, by their liues and actions: so that there is but a fourth part of the world (if that) which doth professe him in his Sonne; and amongst those (though all professe him in word) how many are there which denie him by their workes? Should we make a subdiuision, and againe diuide that fourth and least part into foure parts more, we shall finde the least part truly to seeke his honour. One part we shall finde are *Hereticks*, who rob him of his glory by their superstition and Idolatrie: A second part are *Atheists* and notorious euill liuers, who are so farre from honouring him, as that they daily belch out blasphemies against him. A third part are *Hypocrites* and carnall Protestants; backsliders, and luke-warme Christians, who <sup>p</sup> honour him with their lips, but haue their hearts farre from him. Now there is but a fourth part, and hardly that, who are sincere and faithfull; and if they should not bend themselues with all their might, to maintaine and aduance Gods glory, it would be trodden vnder foot of all. Should not this consideration be a spurre in our sides to make vs forward in this dutie?

<sup>p</sup> Isay 29. 13.

Call

Call to minde the practices of Gods Saints. *Moses*, that man of God, <sup>q</sup> preferred it before his own saluation, no maruell then if he preferred it before <sup>r</sup> the honours and treasures of Egypt: the like did blessed *Paul*, who professeth that for Gods glory in the saluation of the Jewes, he could wish himselfe *accursed or separated from Christ*. Remarkable also is the Apostles care in the cure of the Creeple<sup>s</sup>, that the least part of Gods praise might not cleave to their fingers, but all might be ascribed to the Lord. The 24. Elders <sup>u</sup> cast their Crownes before the Throne; they emptie themselues of all glory, merit and worthinesse whatsoeuer, that they may giue all praise vnto the Lord. And lastly, haue we not our Sauiours owne example for our imitation, who both by praier and practice sought his Fathers glory, and only it? <sup>\*</sup> *Father* (saith he) *glorifie thy name*: and againe, <sup>x</sup> *I honour my Father, and seeke not my owne glorie*. And in that sweet praier of his, <sup>y</sup> *I haue glorified thee on earth, I haue finished the worke which thou gauest me to doe*. Wherefore seeing we are compassed about with so great a cloud of witnelles, and haue so many examples before vs for our encouragement, let vs lay aside all pride of heart, selfe-loue, vaine-glorie, and euery such like weight and sinne which doth so easily beset vs, and in simplicitie of heart aime at our masters praise, in all we vnder-take. Euery dull iade will follow, though he will not leade the way; we are but iades in Christianitie and godlinesse, if we continue carelesse, when so many haue gone before vs in this dutie.

Remember further, how we pray: Doe we not desire daily the hallowing of Gods name? now to say it with our mouthes and not seeke it in our liues, is damnable hypocrisie; a sinne that God abhorres. Doe we not likewise pray, that Gods will may be done in earth as it is in heauen? Now tell me how doe the Angels spend their time? doe not they cry continually one vnto another, <sup>z</sup> *Holy, holy, holy is the Lord God of Hosts*,

3.

<sup>q</sup> *Exod. 32. 31.*

<sup>r</sup> *Heb. 11. 24.*

<sup>c</sup> *Rom. 9. 2.*

<sup>t</sup> *Acts 14. 11.*

<sup>u</sup> *Rucl. 4. 10.*

<sup>\*</sup> *Iohn 12. 28.*

<sup>x</sup> *8. 49. 50.*

<sup>y</sup> *Iohn 17. 4.*

4.

<sup>z</sup> *Isay 6. 3.*



*the whole earth is full of his glory ? Oh take heed lest thou multipliest lies as thou multipliest prayers ; see that thy heart and tongue be not at variance; what thou praieſt for with thy lips, ſee thou practiſeſt in thy life : Let not your workes giue your tongues the lye.*

5.

Againe, for our further encouragement hereto ; conſider we the benefit that comes hereby : For by glorifying God we bring glory to our ſelues ; the greateſt fruit thereof redounds to vs ; His glory is as himſelfe, eternall, infinite ; and ſo abides in it ſelfe not capable of our addition to it or detraction from it. As the Sunne which would ſhine in its owne brightneſſe and glory though all the world were blinde, and did wilfully ſhut their eyes againſt it : ſo God will euer be moſt glorious, let men be neuer ſo obſtinate or rebellious. Yea, God will haue glory by Reprobates, though it be nothing to their eaſe, and though he be not glorified of them, yet he will glorifie himſelfe in them : Yet notwithstanding this, he will trie how we prize his glory, and how induſtrious we are to magnifie and exalt it ; wherein if he finde vs painfull, he will plentifully reward it, and returne glory for glory, according to his promiſe, <sup>a</sup> *Them that honour me will I honour.*

<sup>a</sup> 1 Sam. 2. 30.

6.

Laſtly, if all that hath beene ſaid worke not vpon vs, yet let the danger that followes vpon the neglect of this dutie moue vs. How many examples are recorded in Scripture of Gods iudgements vpon ſuch, as did either derogate from God, or arrogate to themſelues any part of that praiſe which was due vnto his name ? *Moses* and *Aaron* (yet his owne deare ſeruants) <sup>b</sup> were debarred out of the Land of Promiſe, becauſe they glorified him not at the waters of ſtrife : The high-Prieſthood <sup>c</sup> was remoued from the houſe of *Ely*, and the wrath of God was kindled againſt him for the iniquitie of his ſonnes which he ſaw in them, and ſtaied them not, and ſo honoured them aboute the Lord. When *Nebuchadnezzar* <sup>d</sup> vaunted vaine-gloriouſly of that great Babel which he had

<sup>b</sup> Numb. 20. 12.<sup>c</sup> 1 Sam. 2. 29,  
31. & 3. 13.<sup>d</sup> Dan. 4. 30, 31.

had built, by the might of his power, and to the honour of his Maiestie; how was he debased? his kingdom was taken from him; he was driuen from amongst men, and sent to grasse with the beasts of the field for seuen yeares space, vntill he was made to know that the most high God ruleth in the kingdom of men. And lastly, remember Gods hand on *Herode*, who taking to himselfe the glory which was due vnto the Lord when the people applauded his eloquent oration, was immediatly smitten by the Angell of God, and was eaten vp of wormes, and so gaue vp the Ghost. <sup>e</sup> Now all these things happened vnto them for ensamples vnto vs: and they are written for our admonition, vpon whom the ends of the world are come, to the intent that we should not doe as they haue done, lest <sup>f</sup> despising him we be despised as they were.

<sup>e</sup> Acts 12.22,  
23.

<sup>f</sup> 1 Cor. 10. 11.

<sup>g</sup> 1 Sam. 2. 30.

Let these things be laid to heart, and kindly worke vpon vs; so as that whatsoeuer we are, we may be ic<sup>b</sup> in him, through him, and for him. Begin all your workes in God, and end in God; yea, dedicate your selues vnto him. No Tradesman can endure to haue any of his chiefe tooles, which he hath made or wherewith he worketh, vsed to a wrong end: Man is one of Gods chiefe instruments, whom he hath made for his owne honour, and therefore cannot endure that he or any of his members should be instruments of wickednesse to his dishonour. And let all good Christians take heed lest they doe any thing which may cause God or his Gospell to be blasphemed.

<sup>h</sup> Rom. 11. 36.  
*A loue principium. Virg. Egl. 3.*

The lewd life of one *professor* doth more harme, and tends more to Gods dishonour, than the lewd life of an hundred Atheists, as daily experience maketh good. Let a prophane wretch, that neither feareth God nor reuerenceth man, liue in the grossest sinnes that can be thought of, there is hardly one word of reproofe or dislike vttered: Let another that *professeth* religion be ouertaken, through infirmitie, and that but once in all

his life, then are the mouthes of all the prophane multitude opened against the very truth and profession it selfe. These are your Bible-bearers; your *professors*; your men of the holy house; see their fruits. Thus every little aberration in a Professor is noted, when outrageous wickednesses of prophane wretches is nothing at all regarded. When the lesser starres be eclipsed, none takes knowledge of it; but if the Sunne be once, then every one obserues it: what cause therefore haue all such to be carefull of their cariage? Looke to thy selfe therefore thou that art a professor of the Gospell; thou dippest in the same dish with Christ, and therefore thou of all other shouldst be farthest off from dishonouring his name. *Dauid* tooke it more to heart, that those who did eat bread at his table did despise him, than that others did; that *Absolom* should secke his life, than that *Shemei* should rayle vpon him. And thou my sonne *Brutus*, art thou one of them, said *Iulius Casar* to his son, when he saw him to be amongst them that murdered him: this pierced deeper into his soule than the swords of all his enemies did or could. So the sinnes of such as come neere vnto the Lord in a holy profession, of whom he looketh to be sanctified, is more grievous to him than the grosser sinnes of other men: To such he will one day say, as *Casar* to his sonne, *Art thou one of them?* What in the habit of a professor, and liue like a beast? One in shew that loues me, and yet a worldling, a drunkard, or the like? Oh how wilt thou answer it? Thou that gloriest in the name of a Professor, and yet liuest like a Pagan, can God endure it? Surely no. See then thou so liuest; as that none may speake euill of thee, but that all the world may see he lieth. Yet further; this would be pressed to all callings and conditions. Let *Magistrates* minde this; and doe what lyes in them to establish the Churches peace and continuance of the Gospell; let godlinesse be countenanced; sinne punished; and the faithfull be by them encouraged: *It shall be*

their

2) οὐ τῶνον οὐ.

*Vt nemo de nobis  
male loqui: absque  
mendacio possit.  
Hier.*

*Deni. 4. 6.*

*their wisdom and glory in the sight of the people thus to doe. Let Ministers be carefull in a speciall manner of this: Oh! how difficult a thing is it for vs not to lurch away some part of our Masters praise? A glorious and comfortable thing it is indeed, for a Minister to be able to say that he hath beene Gods instrument to bring one soule to the obedience of Christ; yet for him to ayme at his owne vaine-glory, euen in gaining of soules to Gods kingdome, suits not with that sincere affection which ought to be in him, to promote not his owne, but the praise & glory of him that sent him. Let vs then not suffer any part of the repute or honour of any of our labors to rest vpon our own heads, but repell it forcibly frō our selues, and reflect it carefully vpon the Lord Iesus, saying with *S. Paul*, *Not I, not I, but the grace of God in me.* Yea let euery one, of what calling or condition soeuer, so carry his course of life, as that God may be honoured in all things. And here let me bring to minde *Ionbs* commendable cariage in taking of the Citie *Rabbah* (with which I will conclude the point:) for when he had fought against it, and tooke the Citie of waters (that is, the waters of the Citie) (so called by a figure) and cut off the conduits, by which his policie he brought the people into such distresse, as that they could no way escape, he sends this message vnto *Dauid*; <sup>k</sup> *Gather the rest of the people together, and encampe against the Citie, and take it, lest I take the Citie, and it be called by my name: i. lest it redound to my honour, and that victorie be ascribed vnto me.* Doubtlesse this was his great praise so to order the battell, as that his Lord and King might haue the glory of the day, and not himselfe: Should not we doe thus? Are not we more bound to God than *Ionb* was to *Dauid*? Ought not we more to respect our God than he his King? What good thing therefore soeuer we doe or haue, giue him the glory of it, saying with the Psalmist, <sup>l</sup> *Not vnto vs, O Lord, not vnto vs, but vnto thy name be the praise.**

*Hypallage.*  
*Præcis aque*  
*ductibus. Ioseph.*

<sup>k</sup> 2 Sam. 12. 28.

<sup>l</sup> Psalm 115. 1.

## Text.

*Welbeloued*] We haue before seene whom the Prophet meaneth by his welbeloued, together with the Reasons: By *welbeloued*, *God* is meant. One Reason for that Appellation was because he is the *Churches welbeloued*; shee being his *spouse*, and he her *husband*. In which respect as he was a member of the Church, and in the behalfe of the Church he so termeth him, for he did loue him well. So then

## Doctr.

Euery one ought to loue the Lord.

<sup>m</sup> Deut. 6. 5.

<sup>&</sup> 10. 12.

<sup>n</sup> Psal. 31. 13.

<sup>o</sup> 1 Cor. 16. 22.

<sup>p</sup> Psal. 18. 1.

<sup>q</sup> <sup>&</sup> 16. 1.

<sup>r</sup> Iohn. 21. 15.

<sup>s</sup> Luke. 7. 47.

<sup>t</sup> Cant. 1. 7.

<sup>u</sup> 3. 1.

3.

<sup>\*</sup> Epist. 12. que est ad Romanos.

## Reason.

*Dilexit enim non existentes, inuoluntates.*  
Bernard.

<sup>\*</sup> Rom. 5. 8.

<sup>1</sup> Iohn. 4. 19.

*The Church and euery true member of the Church doth and so ought, to loue the Lord entirely.*

This we finde commanded; <sup>m</sup> *Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy might.* <sup>n</sup> *Loue yee the Lord all his Saints, for the Lord preferreth the faithfull, and plentifully rewardeth the proud doer.* If any man loue not the Lord Iesus, <sup>o</sup> let him be *Anathema Maranatha*, had in execration, or excommunicated to death. This we shall likewise finde practised by Gods Saints: <sup>p</sup> *I will loue thee, O Lord my strength*, saith *David*. And againe, <sup>q</sup> *I loue the Lord, because he hath heard my voyce.* Thus *S. Peter*, <sup>r</sup> *Lord thou knowest that I loue thee.* And *Mary* had many sinnes forgiven her, <sup>s</sup> for shee loued much. The Church in the *Canticles* likewise plentifully, <sup>t</sup> *Tell me o thou whom my soule loueth* (saith shee to Christ.) And againe, <sup>u</sup> *By night on my bed I sought him whom my soule loueth.* And what word more common in that song, than *Loue* and *welbeloued*? I must bring *Ignatius* also to be of the *Quorum*, <sup>\*</sup> *My Loue Christ* (saith he) *was crucified.* And thus hath this truth beene proued, That the Church and euery true member thereof both doth and ought to loue the Lord entirely.

And Reason good: For first he loued vs not existing, yea resisting. For <sup>\*</sup> while we were yet sinners he loued vs. This Reason is given by *S. Iohn*; *We loue him because he loued vs first.* And surely if God preuent vs with loue, we can doe no lesse than answer him in the same nature, though not (for that is impossible) in the same

same measure. Doe not *Publicanes* & loue those that loue them? *Sinners* doe the same. Though then we haue not bene forward to loue first, yet let vs not be backward to returne loue at last.

Againe, we are tyed to him by all the bonds of loue and duty: we are his *creatures*, he our *maker*; we his *Servants*, he our *Lord*; we his *Children*, he our *Father*; we his *Spouse*, he our *Husband*. Yea so strait is the vnion betwixt him and vs, as that he is said to bee the *Foundation*, we the *building*; He the *root*, we the *branches*; He the *Head*, we the *body*, &c. Being bound by so many and so neere bonds, how can wee but acknowledge it is our duty intirely to loue him?

Besides, he only is loue-worthy, being *the chiefest amongst ten thousand*. What is there to be compared with him? The most excellent creatures are but as the beames of his beauty; That glory or goodnesse which is in any of them is but as a shadow in respect of that infinite good which is in him, who is the maker of them. Thus this threefold cord may hold vs, it will not easily bee broken, as speaks wise King *Solomon*. And now *Triplex ex arbore fructus*; A three-fold vse this point affords,

For triall: And indeed what better vse can we make of it? There was neuer any *Senneherib* nor *Iesabel* but said they loued God; and who boasts more they loue him, than the prophaneſt wretch that daily doth condemne him? It is a thing counted both common and easie to performe this duty, and no man doubts hee is herein to seeke; when notwithstanding this is as true as God is true (who is Truth it selfe) that no more doe truly loue God than are from all eternity elected by God to saluation; And wee know, or may know (for Scripture saies it) that the number of them is small, yea very small (comparatiuely considered) their account will soone be made, it is but a short worke, into a short *summe* shall they be gathered,

Seeing

1 Mat. 5. 46.  
Luce 6. 32.  
Si tardi sumus ad  
amandum, non  
tardi sumus ad re-  
damandum.

Reas. 2.

2 Psal. 100. 3.

3 Mal. 1. 6.

4 2 Cor. 6. 18.

5 Hof. 2. 19.

6 Ephes. 2. 20.

7 1 Iohn. 1. 5.

8 Ephes. 5. 13.

Reas. 3.

9 Cant. 5. 10.

Splendor summi

illius boni pul-

chris in Calum pul-

chra terra; sed

pulchrior qui se-

cit illa.

10 Eccles. 4. 12.

Vse 1.

11 Esay 1. 9.

Luce 12. 32.

12 Rom. 9. 28.



Rules of trial  
for the disco-  
uery of our  
loue to God.

## I.

By our Affec-  
tions.

## Desire.

1 2 Sam. 13. 2.

m 1 Sam. 18. 1.

n Cap. 20. 18. 19.  
41. 42.

o Psal. 73. 25.

p Psal. 42. 1.

q Psal. 146. 6.

r Psal. 130. 6.

s Psal. 26. 8.

Seeing then, it is as narrow as Gods election (and that is *very narrow*) let each one search narrowly his bosome for this grace. A rule of three, (1. *our Affections*, 2. *our Words*, 3. *our Actions*) will sufficiently discover it.

By our affections will it soone bee scene, what loue we beare to God: For Loue, as the greatest wheele sets all the rest a worke; It is the strongest affection, and to it doe all the rest giue place: where that goes before, *Desire* followes after: What I loue I desire to enioy, and it is not where it begets not a desire of society. <sup>1</sup> *Ammon* was very sicke through loue, his flesh did pine and waste away because he could not enioy his sister *Thamar*. *Dauid* and *Jonathan* did loue intirely, <sup>m</sup> and as the Text saith, *their soules were knit together*, whence it was that they tooke such pleasure and contentment each in other; <sup>n</sup> the story shewes what shifts they made to meet, what weeping and heart-sorrow there was when they were to part, and all because they loued. Thus hee that loues the Lord must needs desire to haue society with the Lord: A ioy it is to his soule to meet him; and nothing doth he desire so much as to enioy him. And so *Dauid* was affected, as appears by those many patheticall desires of his: <sup>o</sup> *Whom haue I in Heauen but thee?* and *there is none vpon the earth that I desire besides thee*, <sup>p</sup> *As the Hart panteth after the water-brookes, so panteth my soule after thee O. God.* <sup>q</sup> *My soule thirsteth after thee as a thirsty land.* <sup>r</sup> *My soule waiteth for the Lord, more than they that watch for the morning: I say, more than they that watch for the morning.* These and many other such like sayings shew the affection of his soule. And whereas in some places God is pleased graciously to manifest his presence after a speciall manner, and in some exercises there is an especiall kinde of fellowship had with him, we shall finde what a great desire the godly haue had to such places, and what great loue they haue borne to those duties. <sup>s</sup> *I haue loued (saith Dauid)*

David) the habitation of thy house, and the place where  
thine honour dwelleth. And else-where thus: <sup>a</sup> One thing  
haue I desired of the Lord, that I will seeke after, that I  
may dwell in the house of the Lord all the dayes of my life,  
to behold the beauty of the Lord, and to enquire in his  
Temple. And againe <sup>3</sup>. <sup>u</sup> How amiable are thy Taberna-  
cles, O Lord of Hosts! my soule longeth, yea euen fainteth  
for the Courts of thy Lord. Blessed are they that dwell in  
thy house. A day in thy Courts is better than a thousand:  
I had rather be a doore-keeper in the house of my God, than  
to dwell in the Tents of wickednesse. The like is his desire  
after the meanes and exercises of Religion. <sup>\*</sup> Oh how  
longe I thy Law! it is my meditation all the day. <sup>x</sup> I loue  
thy Commandements aboue gold; yea aboue fine gold; y  
E-  
uening and morning, and at noone will I pray, and cry a-  
loud. <sup>2</sup> Yea seven times a day doe I praise thee because of  
thy righteous iudgements. This hath beene the desire of  
such (whose hearts haue beene enflamed with the loue  
of God) after his presence of grace here; and as desirous  
haue they bin after Gods presence of glory hereafter, with  
Paul desiring to bee loosed that hee might bee with  
Christ, <sup>2</sup> which they count best of all: and with the Bride  
and Spirit in the Reuelation say, Come <sup>b</sup>. Amen; euen so,  
come Lord Iesus.

<sup>a</sup> Psal. 127. 4.

<sup>u</sup> Psal. 84. 1, 2.

vers. 4.

vers. 10.

<sup>\*</sup> Psal. 119. 97.

<sup>x</sup> verse 127.

<sup>y</sup> Psal. 55. 17.

<sup>2</sup> Psal. 119. 164.

<sup>a</sup> Phil. 1. 25.

<sup>b</sup> Reu. 22. 17.

vers. 20.

loy.

Again, our ioy will make knowne our loue. For where  
loue is, there ioy will shew it selfe. 1. In the Presence  
or enioyment of the party beloued: 2. In his Image or  
picture: 3. In such things as tend to the setting forth of  
his Honour. As loue causeth vs to desire society with the  
beloued party, so it maketh vs to reioyce in it greatly,  
when it is obtained and had, euen as a louing wife reioy-  
certh in the company of her Husband aboue the compa-  
ny of any other whatsoeuer: so saith the Church, <sup>c</sup> I will  
greatly reioyce in the Lord, my soule shall be ioyfull in my  
God. The Apostle Paul calleth Christ his reioicing; <sup>d</sup> By  
our reioicing which I haue in Christ Iesus. Thus do Gods  
children reioyce in Gods presence, yea <sup>e</sup> their ioy before  
him

<sup>c</sup> Isay 61. 10.

<sup>d</sup> 1 Cor. 15. 31.

<sup>e</sup> Isay 9. 3.

him is according to the ioy in harvest, and as men reioyce when they divide the spoyle.

As they ioy in his Presence, so doe they reioyce in his Image. The very picture of a friend whom we entirely loue we esteeme highly of, and often solace our selues in the beholding it: So<sup>e</sup> If we loue him that begat, we loue him also that is begotten: If we loue God, it cannot be, but we must needs reioyce in the Image of God, which appeares in his children, consisting in <sup>2</sup> righte-ousnesse and true holinesse. And thus did David, <sup>h</sup> My goodnesse extendeth not to thee, but to the Saints that are in the earth, and to the excellent, in whom is all my delight. Where marke, 1. His delight was In the Saints. 2. In all the Saints. 3. All his delight was in them. The mother of Darius (as I haue read) saluting Hephession in stead of Alexander, who was but Alexanders fauourite, blushed and was much ashamed vpon notice of her mistake: which Alexander perceiuing, bid her not be troubled, for said he, he is also Alexander. Doeſt thou reioyce in Christ, thou must then reioyce in the godly, for they also are <sup>1</sup> Christ.

And as in the Image, so Loue causeth vs to reioyce in every thing that serueth to the praise or profit of the beloued party; So here: As 1. generally; in the Churches welfare; Ierusalem <sup>k</sup> shall be preferred to our chiefeſt ioy: thus the godly in Isayes dayes, <sup>1</sup> Reioyce yee with Ierusalem, and be glad with her, all yee that loue her, reioyce for ioy with her all you that mourne for her. 2. More particularly; The readinesse of the people to doe God seruice, will stirre vp ioy: as in Dauids time, <sup>m</sup> The people reioyced for that they offered willingly; And in Asas time, <sup>n</sup> All Iudab reioyced at the oath of the conenant which they had made vnto the Lord, for they had sworne (saith the text) with all their heart. So likewise will the conuersion of sinners: Thus when the Iewes heard of the conuersion of the Gentiles, and that the Holy Ghost was fallen vpon them as vpon themselves at the begin-

ning,

<sup>f</sup> 1 Iohn 5. 1.

<sup>g</sup> Ephes. 4. 24.

<sup>h</sup> Psal. 16. 2, 3.

<sup>i</sup> 1 Cor. 12. 12.

<sup>k</sup> Psal. 137. 6.

<sup>l</sup> Isay 66. 10.

<sup>m</sup> 1 Chro. 29. 9.

<sup>n</sup> 2 Chro. 15. 15.

ning; they glorified God, saying, ° Then hath God also vnto the Gentiles granted repentance vnto life. It maketh vs likewise to reioyce at our owne well-doing, because honour thereby redounds to the name of God; so saith Solomon, ¶ It is ioy to the iust to doe indgement. And lastly, in our owne saluation, ¶ that our names are written in the booke of life. Thus in these, and in all things else, which tend (and so farre forth as they tend) to the setting forth of the Almightyes praise, doth Loue caust vs to reioyce.

Further, our Loue (if sound) will be discerned by our *Feare*. How afraid are we to offend, or any way displease, those whom we entirely affect? And therefore these two are ioyned together by ° Moses as sisters, for where one is there is the other. True it is, that perfect Loue casteth out Feare ¶, as S. Iohn speakeeth; but that is meant of a *slauish* and *seruile* feare, not of this *sonne-like* and *filiall* feare, for it doth establish it. Moses in one verse sheweth both these kindes of feares: ° Feare not (saith he to Israel) for God is come to proue you, and that his feare may be before your faces, that you sinne not. He bids them not to feare, viz. with that *slauish* feare; and yet chargeth them to feare, viz. with this *godly* and *child-like* feare. By this latter feare then, we need not feare to try our loue: For without question, he that truly loues God is afraid to displease God by committing of the least sinne, for feare lest it should make a diuorce betweene him and his God, whom his soule loueth.

Moreover Loue causeth *Sorrow* and *Griefe*; 1. For our beloueds absence: 2. For any wrong or iniurie offered vnto him. Doe we not see what discontentment, beafts (which out of naturall instinct loue their young) doe shew when they haue lost them? And how grievously doe Parents take the death or absence of their children? In humane loue amongst friends it fareth after the same manner as it doth in naturall; what a

heavy

° Acts 11.18.

¶ Prov. 31.15.

¶ Luke 10.20.

*Feare.*

¶ Deut. 10.12.

¶ 1 Iohn 4.18.

¶ Exod. 10.20.

*Griefe.*

<sup>u</sup> 1 Sam. 20. 41.

\* Cant. 5. 6.  
Cap. 3. 2. 3.

<sup>z</sup> 1 Sam. 20. 34.

<sup>y</sup> Matth. 26. 75.

<sup>z</sup> 1 Sam. 7. 6.

<sup>a</sup> Psal. 51.

<sup>b</sup> 2 Pet. 2. 8.

<sup>a</sup> Psal. 119. 158.

<sup>d</sup> Vers. 136.

<sup>c</sup> Ezra 9. 3.

<sup>e</sup> Jer. 13. 17.

heauy parting was there betweene *Jonathan* and *Dauid*? And is not this the nature of religious loue? The Spouse hauing lost her welbeloued, inquires through the streets as vndone without him, \* *Saw yee him whom my soule loneth?* And so doth euery faithfull soule when through their misbehaviour they cause the Lord for a while to leaue them, and withdraw his fauourable presence from them.

In case of wrong; we haue an excellent example in *Jonathan*; how grievously did he take it, that his beloued friend *Dauid* should be iniured, though it were his owne father who offered it? For so saith the text, \* *He was grieved for Dauid because his father had done him shame*: So loue to God causeth a man to take to heart things done against his name and honour, be it done either by himselfe or other; If by himselfe, he goeth out with *Peter* and weepeth bitterly; and (as *ius* said of the people of God in the day of their repentance) drawes water<sup>z</sup>, to powre it out before the Lord. And so was *Dauid* affected, as appeares in that <sup>a</sup> *penitentiall Psalme*, which he made vpon occasion of his soule fall into adulterie and murther: If by others; he laments it heartily with *Lot*,<sup>b</sup> *who dwelling amongst the wicked in seeing and hearing vexed his righteous soule from day to day with their unlawfull deeds*. And thus did *Dauid*,<sup>c</sup> *I beheld the transgressors and was grieved, because they kept not thy word*.<sup>d</sup> *Rivers of teares runne downe mine eyes, because they keepe not thy law*. So *Ezra*; who when he heard how the people had sinned, and dishonoured God by taking strange wiues vnto them, \* *He rent his garment and his mantle, and pluckt the haire from off his head and beard, and fate downe astonied*. *Jeremiah* likewise when he saw the people would not giue glory to the Lord, neither would heare, he relecth them,<sup>e</sup> *his soule should weepe in secret for their pride, and his eye should weepe sore and runne downe with teares for their disobedience*. And thus did those mourners marked with

with Gods owne marke for his, & mourne for the abominations committed in Ierusalem, whereby they testified the soundnesse of this grace of Loue.

As Griefe, so *Patience*, in suffering and vndergoing of trouble, labour, paine, will manifest how great our loue is which we beare to God. What infinite paines will men that loue the world take for a handfull of it? *Hunters, Hawkers*, how doe they toyle and moyle, yet neuer complaine? And why? They loue the sport. Hard things, loue makes easie; great paines to it seemes pleasure; no taske so hard which loue refuses to gratifie the beloued partie. For the loue that *Jacob* did beare to *Rachel*,<sup>b</sup> he was content to vndergoe seuen yeares hard seruice, and they seemed vnto him but as a few dayes: the reason is giuen in the text; *For the loue he had to her*. If *Shechem* will marry *Dinah*, it must be on condition of Circumcision, he must first suffer the cutting of his tender flesh, though it be (as questionlesse it would be) very painfull: *Now the young man deferred not to doe the thing, because he had delight in Jacobs daughter*. The like patience will be found in vndergoing any paine or trouble for Gods cause if we truly loue him. The Apostles depart from the presence of the Councell, & reioycing that they were counted worthy to suffer shame for the name of Christ. *Ignatius* that blessed Martyr of Christ Iesus thus testified his loue, as appeareth<sup>1</sup> by his Epistle which he wrote vnto the Church of Rome, where he professeth, that the more he was exercised with the iniuries of his oppressors, the more he was instructed: and that he weighed neither visible nor intuisible things for the loue of Christ. And addeth further: *Come fire, crosse, wilde beasts, slaughter, tearing of bones, dismembriug of the parts of my bodie, yea let all the torments of the deuill rush vpon me, so I may enioy Christ: better for me to be a Martyr than a Monarch; my Loue is crucified, &c.* And so *Iohn Hu* who being led forth to the place of execution (after he was condemned in the Councell

Exh. 9.4.

*Patience.*

*Non est amor est non est labor, sed sapor.*

*Bernard, ser. 85. in Cant.*

<sup>b</sup> Gen. 29.20.

<sup>i</sup> Gen. 34.19.

<sup>k</sup> Acts 5. 40.

<sup>1</sup> Eccles. Hist. Euseb. li. 3. ca. 36.

*Ex narratione historica de condem. Ioh. Hussi in Concil. Const.*



m Heb. II. 36.

Councell of Constance to be burned) having a cap of paper set vpon his head, in which were painted three deuils of an vgly shape, and this inscription added, *This is an Arch-heretique*: when he beheld it, said very mildly, *My Lord Iesus Christ who was innocent, vouchsafed to weare a sharpe crowne of thornes for me wretched sinner; and therefore I will beare this though imposed as a scorne for his names sake.* And in that (truly named) *Golden Legend* of how many doe we reade, who were tryed by mockings, scourgings, bonds, imprisonment; who were stoned, fawen asunder, tempted, slaine with the sword; who wandered about in sheeps skins and goat skins, being destitute, afflicted, tormented, &c. Thus Gods seruants, whose hearts haue bene inflamed with a loue vnto him, haue reioyced in their sufferings, and patiently vnderwent the heauiest trials, especially when it hath bene for their Sauours sake, taking greater pleasure in their iron fetters, than the proudest Courtier doth of his golden chaine. It was *Hardings* inuectiue against our reuerend and pretious *Iewell*, that we Protestants were worse than the very deuils: For whereas bread, and water, and the Crosse could scar them away; Princes could be rid of vs by no meanes but fire: To whom that excellent Bishop answered, that though it pleased his malicious humour, to make but a iest of the bloud of Gods Saints; yet it was no more ignominie for Lambes to suffer what Christ suffered, than it was praise and credit for Wolues to betray him as *Indas* did.

Zeale.

By our Zeale lastly may our loue be tried: For whether it be an *intention of loue* as some would haue it; or a *compound of loue and anger*, as other describe it; Certainly it is a *spirituall heat wrought in the hearts of man by the Holy Ghost* improving this good affection of loue, as one of late hath well defined it. By this *Moses* discovered his loue, for though hee were the meekest man vpon the earth, yet he was not only grieved, but wonderfully angry

angry<sup>a</sup> when he saw God to be dishonoured. So *Elyab*, *Phineas*, *Samuel*, *David*, *Nehemiah*, and many others did the like, as largely appeareth in their stories. And surely, it weloued the Lord, it could not bee, but wee would be zealous for the Lord. It is a cold loue that is not heated with this fire. When men can digest oathes and blasphemies as easie as the Ostridge iron; and see God to be dishonoured without indignation; let them conclude, *loue is wanting*. That same Spirit that descended first vpon the Lord Iesus<sup>b</sup> in the *similitude of a Dove*, descended afterwards vpon his Apostles *P* in the *similitude of fire*. As in some things we should be meeke and patient, so in other things hot and earnest: Meeknesse in our owne causes; but in Gods, zeale and seruencie doth well. And thus wee haue seene the first rule of triall, wherein I haue beene somewhat large (though I hope not ouer-large) forgiue all good faults: breuity in the next shall make amends.

The second way for the discovery of our loue is by our *Speeches*: For *¶ out of the abundance of the heart the mouth speaketh*. Experience makes this good. *¶ The nig-gard will be talking of his niggardnesse; the worldling of his wealth; the voluptuous of his pleasures; the ambitious one of his honours and preferments*. And whatsoever a man loueth most, that will he take his greatest ioy in talking of. What commendation shall you heare the Huntsman giue of his Dogge? The Faulkner of his Hawke? How large are these in praising of their spore? Thus is the tongue the Interpreter of the mind, and by its language you may easily ghesse at the hearts meaning. If the loue of God be there, thy tongue will be the tell-tale and bewray it, either in speaking of the Lord, or for the Lord. Of him, in commending or admiring him. It was the loue of God<sup>c</sup> in *Dauids* heart that fild his mouth with often praises: The Spouse in the Canticles, she loued much and praised much: *¶ My welbeloued is white and ruddy, the chiefest of ten thousands, his*

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<sup>a</sup> Exod. 32. 19.

<sup>b</sup> Math. 3. 16.

<sup>c</sup> Acts 2. 3.

2. By our  
speeches.

<sup>a</sup> Mat. 12. 34.

<sup>b</sup> 1st Cor. 13. 2. 6.

*Nauis de ventu,  
de terra natat  
arator, &c.*

*Lingua est animi  
Mercennaria.*

<sup>c</sup> Psal. 119. 164.

<sup>d</sup> Cant. 5. 10.

head

<sup>u</sup> Psal. 45. 1.

<sup>v</sup> Psal. 119. 46.

<sup>x</sup> Herodotus.

*Maledictum silentium quod hic conuiet.*

<sup>y</sup> Mat. 26. 73.

3. By our Actions.

<sup>z</sup> 1 Cor. 13.

<sup>a</sup> Iudg. 16. 15.

<sup>b</sup> Iohn 14. 15.

<sup>c</sup> Ios. 21.

<sup>d</sup> Cap. 15. 14.

<sup>e</sup> Gen. 12. & 22.

head is as the most fine gold, his lockes are busbie and blacke as a Raven, his eyes are as the eyes of Doves, &c. So shee goes on, her tongue being <sup>u</sup> as the Pen of a ready Writer, hauing words at will to praise and admire euery thing that was in him. So likewise for him the tongue will be imployed, if loue bee in the heart. *David* will speake for God and for his truth, <sup>\*</sup> euen before Kings, and will not be ashamed. To heare God to bee dishonoured, his Word blasphemed, his Gospell scorned, his Children reuiled; Loue cannot brooke: It will worke within vs, as Nature wrought in the sonne of *Crassus*, of whom it is recorded, <sup>\*</sup> that though he had bene alwaies dumbe, yet seeing one come to kill his father, the impediments and strings of his tongue were violently broken; through the force of naturall affection, so that he cried out, *Oh man kill not Crassus*. And surely wee may in this case say as that heroicall *Luther* said in the like; *Cursed be that silence that here forbeareth*. Thus may we make our tongues the touchstone of our hearts. For as the doore-keeper said to *Peter*, so say I, <sup>y</sup> Thy speech bewraith thee.

The third and last way is by our *workes* and *actions*. Loue is full of operation, so shewes *Saint Paul*, <sup>a</sup> and hardly can it deny any worke which the party beloued doth enioyne: Hence said *Dalilah* to *Samson*, <sup>a</sup> How canst thou say, I loue thee, when thy heart is not with mee? Thou hast mocked me these three times, & hast not told me wherein thy great strength lieth. Our blessed Sauiour makes this a rule of triall: <sup>b</sup> If you loue mee (saith hee) keepe my Commandements. And againe thus; <sup>c</sup> Hee that hath my Commandements and keepeth them, hee it is that loueth me. And elsewhere thus; <sup>d</sup> You are my friends if you doe what former I command you. Thus *Abraham* made good his loue <sup>e</sup> by his ready obedience to Gods command in offering vp his sonne, and in leauing his owne Country to goe to that place whither God should send him.

And

And as loue maketh vs thus obedient and dutifull, so it causeth vs to be bountifull and liberall, <sup>f</sup> as the Apostle speaketh: For where the heart is enlarged, the hand cannot bee straightned; where the bowels are open, the purse is neuer shut. So that Herod may haue his pleasure which hee affects, & what cares hee though hee part with halfe his Kingdome? What will a man spare from his speciall friend that may bee for his good? All I haue is at his command to whom I haue giuen my selfe: So said Iehosaphat to Ahab. <sup>b</sup> *I am as thou art, and my people are as thy people.* Iona. <sup>c</sup> *thou loues David as his soule, and he will shew it* by stripping himselfe euen to his sword and to his bow, for the supporting and helping of his dearest David. Of so franke a disposition is loue, that it will bee prodigall of its neereest and dearest things. If Maries reares will wash her Sauours feet, <sup>e</sup> she will powre them out, and not thinke her haire too good to bee the towell. No Spikenard<sup>d</sup> shall bee too costly for his head whom her soule affects: what though that vnguent might haue bene sold for some great summe of mony, wherewith shee might haue done her selfe much good? Yet shee had rather bestow it on her Sauour than on her selfe, because shee loued her Sauour more than her selfe. Thus loue will bee content to bee at cost for Christ, and thinke nothing too much that is done to him or for him.

As that renowned Master Fox, of whom it is reported, that hee would neuer deny Beggar that asked in Gods name: Thus by our obeying of him, and cost for him, our loue may soone be scene: our workes indeed doe not iustifie, yet they testifie. As in a clocke, though the finger of the Dyall makes not the clocke to goe, but the clocke it, yet the finger without shewes how the clocke within doth stirre, so here. And therefore what Saint Iames speakes of Faith, <sup>m</sup> *Shew mee thy Faith by thy workes, for that Faith that is without workes is dead,*

<sup>f</sup> 1 Cor. 13. 4.

<sup>e</sup> Marke 6. 33.

<sup>b</sup> 2. Chron. 18. 3.

<sup>c</sup> 1 Sam. 18. 3, 4.

<sup>e</sup> Luke. 7. 38.

<sup>d</sup> Iohn 12. 3.

<sup>m</sup> Iames 1. 18.

So say I by loue: *Shew mee thy loue by thy workes, for that loue that is without workes is dead.* Ye loue your backes, and spare not to cloathe them; you loue your children, and therefore doe much for them; you loue your beasts, and therefore bestow largely on them: and can you say you loue the Lord, and deale so pinchingly and illiberally with him? It cannot be: For looke as the loue of God is the founaine of all his benefits extended vnto man; so is loue in man the cause of his obedience and seruice to his God. God hath loued vs first to doe vs good; and we loue him next that wee may doe him seruice.

And thus wee haue done with the markes of triall, whereby (if wee take any tolerable paines in the examination of our selues) it would soone be seene what loue to God we beare, and (as I feare) it would appeare, that albeit the greatest number professe they loue the Lord, yet the fewest number would bee found to loue him in sincerity. *And Lord thou seest and knowest it: For how little art thou desired or sought for? How small is that loy which men take in thee or thine? Who sets thy feare before their eyes, and when thou hidest thy face what man is troubled? Where is our patience in suffering for thy sake, when one houre in thy house of praise cannot be endured without an ache in our bones? and of what are we so soone weary as of well-doing? As for our zeale, where is it, while we sit still and see thee dishonoured, hauing no courage for thy truth? And doe not our tongues condme vs while they are for all purposes except thy glory? If they should iustifie vs, would not our workes and actions testifie against vs? We call thee Lord, but wheras thine honour? The title onely, and no more thou gettest of vs. Or if thou dost, it is but the dregs and offall, the very worst of all; and yet we grudge when wee haue not the best from thee. O blessed Saviour, shed abroad thy loue in our hearts, that we may loue thee better.*

And this is the first vse which I would haue made of this

*Vse 2.*

this: let our second be for *Exhortation*, that we would loue the Lord, yea preferre him in our loue aboue all other welbeloueds. Let our *Affections* be let vpon him and be enflamed towards him. Let our *tongues* be mure to all vanities, and eloquent only vnto him and for him, who gaue man his tongue and speech; and whilest other mens discourses are taken vp about trifles, let ours be spent in setting forth his praises. Let our *Actions* bee such as may be pleasing to him, and let vs not dare to venture vpon any thing that may offend him. And how euer we cannot perfectly, yet let vs all pray for grace, that we may loue him yet more *seruently*, and lesse *sauedly*, only for himselfe and his mercy. For this end vse these helps. Get a true knowledge of him and of his name<sup>a</sup>: For they that know him loue him, and as our knowledge is, such is our loue. The Heathen man obserued that vnknowne things were not desired, though in themselves they were neuer so excellent or desirable. And what a helpe this is for the attainment of this grace, appears by that speech of the Church vnto her Spouse; ° Thy name is as ointment powred forth, therefore doe the Virgins loue thee. His name, fame, glory, and renowne, was by many meanes made knowne (especially by his Word) vnto the world, and hence it was, the Church did carry such an inward affection and hearty desire to him, which she testified by an outward approuing and liking of him. Thou then that desirest to loue God, seest thou get the true and sound knowledge of God; labour first for that, by vsing all good meanes tending thereunto, especially diligent reading and conſonable attending to the preaching of the Word. P Search the Scriptures (saith our Sauour) for in them ye thinke to haue eternall life, and they are they which testifie of me.

Seriously meditate of Gods love to thee in Christ, before all worlds were, and of his rich mercy which he offers thee through Christ. Consider what a difference hee hath

Helpes to attaine to the loue of God.

<sup>a</sup> P sal. 9. 16. 10  
Ignorantia nulla cupido.

° Cant. 1. 2.

P Ioh. 5. 39.



92 Cor. 5. 14.

1 Scr. 83. in Cant.

3.

4.

1 1 Ioh. 2. 15.

1 1 Iam. 4. 4.

1 Matt. 6. 24.

made betweene thee and many other that are repro-  
bates, which onely came from the riches of his loue:  
for by nature thou wert as vile as they, as miserable as  
they, a childe of wrath as well as any of them, not a  
haire to choose betweene them and thee. Consider of it  
likewise in other particulars, as thou shalt haue occa-  
sion, and it will worke thy heart to loue him. Loue is  
loues load-stone; so sheweth the Apostle, *1 The loue of  
Christ constraineth vs.* Labour then to loue God a little,  
who hath loued vs. exceeding much: and indeed (as  
*1 Bernard* speaketh) we cannot answer God well in  
any thing but in loue: For if he be angry with vs, wee  
may not answer him againe in anger; if he iudge vs,  
we may not againe iudge him; if he chide vs, we must  
be patient; if he command, we must obey: But in that  
he loueth, we may, yea must returne loue for loue, for  
he loueth to be loued.

*Remember often his holy presence; and doe not dare  
to goe whole weekes, not daies, nor houres, without  
thinking of him; for that will estrange our Affections  
more and more from him. We see how it often hap-  
pens with new married couples, who though at first  
they seeme somewhat strange, and hardly can affect  
each one the other, yet through daily familiarity and  
communion, they come at length entirely to loue.*

*Withdraw your hearts from the loue of the world; if you  
would loue the Lord; For the loue of God and it, can-  
not stand together, so witnesseth S. Iohn, 1 If any man  
loue the world, the loue of the Father is not in him. And so  
S. Iames, 2 The friendship of the world is enmity with  
God; whosoever therefore will be the friend of the world,  
is the enemy of God. And thus our blessed Sauour,  
3 Iee cannot serue God and Mammon. We must there-  
fore either renounce the world, or our part in Christ:  
for worldlines and Christianity (as we see) are two such  
ends as will neuer meet: Thy loue to the world must  
abate, if thou wouldest haue thy loue to Christ encrease.*

*See*

See thou frequent the company of the godly. Thou must <sup>2</sup> walke in the steps of the flocke, and feed thy kids neere the tents of the shepherds. Thou must conuerse with holy Christians, who are <sup>2</sup> sicke of loue, and abound in holy affections. When those daughters of Ierusalem, who at first despised Christ, and wondered why the Church should make so much adoe for him, had a while conuersed with the Church about him, and heard her speake with such affection, admiring and extolling him; then they also fall in loue with that beloued, and offer their seruice to the Church, in ioyning with her to seeke him out. <sup>1</sup> Whither is thy beloued gone (say they) O thou fairest amongst women, whither is thy beloued turned aside, that we may seeke him with thee? Thus holy conference with such as loue Christ, is an excellent meanes to enflame our hearts also with a loue to him.

The last helpe is *Praier*: For, <sup>2</sup> Every good and perfect gift cometh from above. Aske it therefore at Gods hands, for <sup>2</sup> he giveth liberally to all men, and upbraiideth no man. These are some helps for the attainment of this grace, which if we conscionably practise, I doubt not but we shall soone finde kindled in our bosomes, to our endlesse comfort. And that is our second vse.

A third we now inferre, but briefly; and that for Consolation of such as loue the Lord; esteeming him as their best beloued, setting their whole hearts and soules vpon him: In so doing they haue performed a worthy worke, and such a worke as in the end brings peace. Oh the privileges! the superexcellent privileges that belong to such a one! <sup>b</sup> He that loveth me, shall be loued of my Father, and I will loue him, and manifest my selfe vnto him (saith our Saviour.) So that we see here is no loue lost: Christ will respect them most graciously for euermore, and alwaies doe them good. Yea euerything shall further their good and welfare: and so saith the Apostle, <sup>c</sup> All things worke together for

5.

<sup>\*</sup> Cant. 1.8.

<sup>2</sup> Cap. 2.5.

<sup>1</sup> Cant. 6.1.

6.

<sup>2</sup> 1am. 1.17.

<sup>a</sup> Vers.5.

Vse 3.

<sup>b</sup> Iob. 14.21.

<sup>c</sup> Rom. 8.28.

good to them that loue God. Every thing, the least ens and being, any thing that can be named or conceiued, shall worke thy good ; thy good of *grace* here, and *glory* hereafter : so that the Deuill in the end shall get nothing by tempting thee to sinne, but the greater overthrow of his owne kingdome, and thou thereby shalt grow the better ; it shall make thee more humble, lowly, watchfull, carefull, &c. Thus, blow what winde can blow, the illest winde shall blow thee good ; hap what happen may, it cannot make thee miserable. Thou standest in a *Center*, the *Circumference* is mercie ; whatsoeuer commeth to thee, be it losse, crosse, paine, sicknesse, death, it must first come through the circumference of mercy, and so taste and relish of mercy before it come at thee, or touch thee. Oh ! what a priuilege is this ? how excellent, how admirable ? This is thy priuilege who louest God, for to thee it is made, and to none else besides.

c 1 Cor. 2.9.

Can we maruell now at the Apostles words ; \* *Eie hath not seene, nor eare heard, neither hath entred into the heart of man, the things which God hath prepared for them that loue him.* Many excellent and beautifull objects hath the eie beheld ; and the eare hath heard relation made of things farre surpassing those which the eie hath seene ; but the heart is able to conceiue of things more excellent than either eie hath seene, or eare hath heard : yet neither eie hath seene, nor eare heard, nor yet can the heart conceiue ( saith he ) the things that God hath prepared for such as are louers of him. He hath promised, saith *S. Iames*, † *a kingdome vnto such, and ‡ a crowne of life, which they shall receiue.* Let then the loue-sicke hearts of the godly be cheared vp, for God doth not forget their labour and loue, but he will recompence it with an euerlasting loue. Let it serue likewise to enkindle our loue, so that where it is now but in the *spark*, it may breake out into the *flame*, louing him with all our soule, strength, and might,

f 1am. 2.5.

g Cap. 1.12.

might, desiring nothing about him, equally with him, or without him; loving him for himselfe, and all things else for him. And so (to end the point and vse with that sweet meditation of *Austine*) <sup>h</sup> Blessed is he, O Lord, who thou lovest thee, and his friend in thee, and his enemy for thee; for onely that man cannot lose any thing which he loveth, who loveth nothing but in thee who cannot be lost.

<sup>h</sup> August. 4.  
Confess.

And thus much for the first reason that is giuen for this Title or Appellation: come we now to the second, and see whether we can be briefer there.

In a more particular respect also might the Prophet call the Lord his *welbelovèd*, viz. in respect of his office and calling as he was a Prophet, to whom the charge of Christs Queene the Church was committed. And in regard of this, Ministers are called Christs friends, according to that saying of *S. Iohn*, <sup>i</sup> He that hath the Bride is the Bridegroom, but the friend of the Bridegroom, which standeth and heareth him, reioyceth greatly because of the Bridegrooms voyce: where by friend he vnderstands himselfe, and in himselfe all other Ministers, both Prophets and Apostles; and that both because they labour to make the mariage betweene the Church and Christ, as also endeavour to hold fast the Church vnto Christ, being iealous ouer her for his sake, lest shee should be seduced. Taking this as a reason (which indeed is the vsuall reason rendred by our Expositors) for this Appellation; by good consequence it will follow, that

<sup>i</sup> Iohn 3. 29.

Ministers are Christs Paranymps. In a speciall manner they are his friends to wooe the Church and winne the Church vnto himselfe, to fit it and prepare it for himselfe.

*Calu. Vrsin. Mol-  
lar. Trem. &  
Iun.*

*Doctr.*  
Ministers are  
Christs Paranymps.

So witnesseth the Apostle when he saith, <sup>k</sup> I keepe warning euery man, and teach euery man in all wisdom, that we may present euery man perfect in Christ Iesus, whereunto (saith he) I also labour. And writing to the Corinthians he thus speaketh; <sup>l</sup> I am iealous ouer you with a godly iealousie,

<sup>k</sup> Coloss. 1. 28, 29.

<sup>l</sup> 2 Cor. 11. 2, 3.

zealousie, for I haue espoused you to one husband, that I may present you as a chaste virgin vnto Christ. By whose practise we see the Ministers durie, dignitie, and office; both to fit and prepare the Church for Christ; as also to hold fast the Church vnto Christ, that shee breake not her mariage-couenant with him. I hasten to the Vses, for in this I haue promised breuitie.

Use 1.

m Gen. 24.

▪ Iohn 3. 14.

Let vs Ministers hence learne our duties. And seeing we haue the Church committed to our care, and are so farre honoured as to be betruſted with Christs Queene, let vs vse all possible meanes that we may deliuer vnto the Bridegroom a pure and chaste virgin. When *Abraham* sent his seruant to fetch a wife for his sonne *Isaac*, he brought him godly and beautifull *Rebecca*: We are the Lords seruants, sent to fetch a wife for Iesus Christ the Sonne of God; O let vs be as faithfull to God the Father and to Iesus Christ his Sonne, as that good seruant was to *Abraham* and *Isaac*: Let vs doe our message with diligence, and execute our charge with faithfulness and prayer: Let vs speake of Christ, and only of Christ, making him the scope and subiect of all our preaching: And (as is the old Embleme of *S. Christopher*, vnder which our ancient *Mythologists* haue described the good Pastor) wade through the sea of this world, staying on the staffe of faith and liſeing vp Christ aloft to be seene of men, as the brazen serpent was on a pole to be seene of the Israelites who were stung. Let vs so speake of him, as that the daughters of Ierusalem may fall in loue with him: working first vpon the vnderstanding of our people, bringing them to a through knowledge of this Christ, whom we tender vnto them as an husband; for this is requisite in marriage: *Error persona* makes a nullitie. And then secondly vpon their *affections*, that they may take liking of him. To further which, we must speake earnestly and seriously, not coldly, carelesly; vsing the best of our skill with arguments and motiues to winne them to his loue.

What

What a shame then is it for a Minister either to be ignorant of this Christ, whom he should commend for a husband to the Church (for what wise man will speake for a stranger, of whom he hath no knowledge?) Or knowing him, yet be dumbe or silent, neuer speaking to the Church in his praise and commendations. Or if he doth, yet then to speake either idly and foolishly (as alas too many doe) whereby many are discouraged and driuen further off from Christ; or else vnfaithfully speaking two words for themselves, and one for him, desiring ° to draw disciples rather after them, than winne soules to God. Oth let not these things, my brethren, be found in any of vs, but seeing we are called to such honour, let vs be instant in preaching, holy in liuing, earnest in perswading, carefull in admonishing, giuing to Gods people the golden bracelets of Gods truth; that so as *⁊ Jacob* returned with many more soules out of *Syria* into *Canaan* than he brought; so we may goe out of this world with many soules conuerter and wonne by vs to Christs loue into the world to come.

° *Acts* 20. 30.

*P Gen.* 32. 10.

Let *Hearers* hence also be exhorted: For seeing Ministers are Christs seruants to offer and perswade marriage betwixt the Church and him; let them be bid welcome, and harkned vnto. What maid will not marke and giue good attention, when matter of marriage is broken to her? especially if the offer be of some great heire, nobly borne, well descended, &c. and shee her selfe but meane and of low degree: Should shee turne away her care from harkning to such a motion, and say nay to such a personage seeking and suing to her, would shee not be iudged (and that iustly) to be a foolish woman? And yet thus it is with vs: the Sonne and heire of the great King of heauen sends his Embassadors to treat with vs poore beggars (yea worse than beggars) concerning marriage; and yet good Lord how coy are we, we cannot be spoken withall, forsooth; we be not at leisure.

*Use* 2.



leisure. And when our leisure serues vs, what a deale of wooing needs there? A man indeed would thinke it would be but an easie suit, and that Gods Ministers should not need to spend much breath before they haue obtained; and yet they with all their perswasions and intreaties cannot so farre preuaile with vs, as to make vs hearken to it: Every suitor shall haue *hearing*, yea and *speeding* too before Christ Iesus. The *Devill* though he comes euer masqu'd, and neuer dares shew his face (as well knowing if he did appeare in his owne colours, no soule could then affect him) yet because his promises are great and large (as they were to our blessed Sauour, when he offered to ioynture him in many kingdomes, if he would loue him, and fall downe and worship him) is soone heard and answered. The *World* though it be a warped, aged and decrepit suitor; exceeding old, blinde and lame; hauing sore eyes, bleare and raw with cares; swolne leggs diseased with surfers, and but a few minutes more to liue (all as bad qualities in a suitor as may be) yet promising large ioynture, good maintenance, wealth at will, honours and preferments, with the like; this old dotard speeds. And for the *Flesh*, though as *S. Iude* speaketh, it be spotted all ouer like an vncleane Leper, or vlcereous Moore, yet because it is (as it were) a homebred childe, and pleads more than familiaritie with vs, promising all pleasure and content vnto vs, as soone speeds as either of the former: But as for Christ who is best worthy, he hath but a cold suit of it. But beloued be more wise; giue not, oh giue not, thy consent to any other saue Christ alone; if thou dost thou art vndone for euer. The *devill* he is large in promises, his words drop *Nectar*; but he is *alyer* and a *murderer*, and so thou wilt finde him in the end if thou dost trust him. And for the *world*; it hath but a weake tenure of all that it possesseth, and can assure thee of no other dowry than *vanitie* and *vexation*, as *Solomon* witnesseth, who proued it: if then thou bestowest thy selfe

*Matth. 4. 9.*

*Iude 23.*

*Iohn 8.*

*Ecclesi. 1.*

on it, be thou assured that in the end thou must be left without being satisfied. As for that other suiter the *Flesh*, he is least worthy the hearkning to of any. Remember he is an ill wooer that wanteth words, they are the cheapest chaffer a man can part withall, and therefore no wonder if he doth seeke to insinuate himselfe by promises; but passe not for them, nay stop your eares against them, and in this point be like the *Adder*, <sup>u</sup> *which will not heare the charmer, charme he neuer so sweetly.* For be you well assured, if you make him your head and lord of all, he will soone consume all, to your finall vndoing. Giue entertainment therefore I beseech you to the Lord of glory: For him I am a deputed wooer at this time; my suit vnto you is for your loues for Christ my Master (For <sup>\*</sup> *as though God did beseech you through vs, we pray you in Christs stead that yee be reconciled vnto God.*) Were he euill-fauoured or deformed, then you might haue some cause to refuse to loue him: but he is not; <sup>\*</sup> *He is white and ruddie, the chiefeest amongst ten thousands,* infinitely fairer than all the sons of men, <sup>y</sup> *being the brightnesse of the glory of his Father, and the expresse image of his person.* Or were he poore like *Lazarus*, you might haue some reason to dis-affect him: but he is not; for he is rich and wealthy, being the greatest heire that euer was, euen <sup>z</sup> *heire of all things.* Or could you alledge that his *stocke is meane*, his birth ignoble, it were somewhat: but that you cannot; for he is <sup>a</sup> *King of Kings and Lord of Lords*, which dignitie is his by birth. Or could you obiekt against his *wisdom*, it might be some excuse for your refusall: but neither can you here except; <sup>b</sup> *For in him are hid all the treasures of wisdom and of knowledge.* Seeing then he is the fairest, wealthiest, noblest, and wisest of any other whatsoever, see thy heart vpon him, and loue him vntill thou be sicke of loue for him. We see how many in this world marry; some only for *beauties sake*; many againe for *riches sake*; other some for *Nobilitie* and

Gentry

<sup>u</sup> Psal. 58. 4, 5.

<sup>\*</sup> 2 Cor. 5. 20.

<sup>x</sup> Cant. 5. 9.

<sup>y</sup> Heb. 1. 3.

<sup>z</sup> Heb. 1. 2.

<sup>a</sup> Reuel. 19. 16.  
<sup>c</sup> 17. 14.

<sup>b</sup> Coloss. 2. 3.

c *Psal.* 45. 15.d *Reuel.* 21.

*Gentry sake*, and not a few for *wisdomes sake*; but where all these meet, it is iudged a match vnmatchable. Why, see all these are abundantly in him, and therefore seeke no further, for thou wilt assuredly speed worse. Standst thou vpon dowry? Alas! Thou hast little cause, for what bringest thou but sinne and beggery? And yet he will entate thee into a kingdome of incomprehensible glory. *Ahasuerus* promises *Esther* halfe his kingdome; but Christs performances outstrip his promises, hee giues his a whole one: *With ioy and gladnesse shall they be brought, they shall enter into the Kings Palace* (saith the Psalmist, speaking of the Church Christs spouse.) He hath a glorious house, a *Citie of gold*, to entertaine thee, the *foundations of whose wall are garnished with pretious stones*. S. Iohn in his *d Reuelation* sets downe a full description of it; who so will, let him read it and regard it; though it passeth the measures of *Geometrie* to measure it; the skill of *Logicke* to define it; and the eloquence of *Rhetoricke* to expresse it. But thus conceiue; If the house of this world be so excellent, as that it deserues to be so esteemed by vs, wherein God lets his enemies dwell; and if the lowest pauement of that heauenly mansion be so gloriously bespangled with the *Sunne*, *Moone*, and twinkling *Starres*, as we see it is; what then is the *Mansion* it selfe? how glorious must the sides and feeling of that eternall *Tabernacle* be, which God hath sequestred for himselfe and Spouse? These things being well considered, I hope thou wilt beare to set thy loue vpon any other Suiter, and now at length suffer thy selfe to be wrought vpon by our Ministerie, not to gaine say; that we with all speed and haste (as *Abrahams* seruant did) may returne againe to him that sent vs. And thus much for the *Appellation*, which I could not passe ouer without some vsfull obseruation. His warrant is next to be considered, which he brings for the publishing of this his Song, and is implied in these words,

of

*Of my beloved* ] i. The song which his beloved put into his mouth, and which he had in charge from him to publish : for albeit *I say* was the *Author instrumentall*, and Pen-man of it, yet God was the *Author principal*. We see then he set it forth, *Cum gratia & privilegio Regia Maiestatis*. And hence let Ministers learne, *To deliver nothing for Doctrine, but what they are able to shew warrant and commission for the delivery of.* Good warrant we must haue for what wee teach our people, whether it tend to the enforming of their iudgements, or rectifying of their affections, and be able to shew that we deliver nothing but what we haue receiued in charge from God to deliver.

It was the visuall manner of the Prophets (preaching vnto the people) to preface before their message these and such like prefaces, *Thus saith the Lord; Heare the Word of the Lord; The Word of the Lord which came, &c.* Whereby they shewed they had authority from God. And thus doth Saint Paul ground his Doctrine as vpon a sure and certaine foundation: *I haue receiued of the Lord* (saith he) *that which I also haue deliuered vnto you.* And againe elswhere thus: *First of all I deliuered vnto you that which I receiued, &c.* This the Lord himselfe enioynes his seruants: *Thou shalt goe to all that I will send thee, and whatsoever I command thee thou shalt speake,* said the Lord to *Jeremiah*. And to *Ezekiel* was this charge giuen: *Thou shalt heare the Word at my mouth, and giue them warning from mee.* So likewise when our Sauour sent out his Apostles into the world to teach all Nations, he willeth that they should *teach them to obserue all things whatsoever* (saith hee) *I haue commanded you.* Yea, our blessed Sauour himselfe professeth, *My Doctrine is not mine, but his that sent me.* And againe, *The things that I haue heard of him, those speake I to the world.*

And the reason of this is good: viz. that the faith of our hearers should not bee in the wisdom of men, but

*Text.*

*Doctr.*

Ministers are to deliver nothing for Doctrine but what they haue warrant for the delivery of.

*e Ezek. 2.4.*

*Hos. 4.1.*

*Isa. 1.1. & alibi.*

*f 1 Cor. 11. 23.*

*g 1 Cor. 15. 3.*

*h Jer. 1. 7.*

*i Ezek. 3. 17.*

*k Mat. 28. 20.*

*l Job. 7. 16.*

*& 8. 28.*

*Reason.*

m 1 Cor. 2. 4, 5.

Iſe 1.

n 2. Cor. 5. 20.

but in the power of God : which reason the Apostle himſelfe renders<sup>m</sup> why he came not with excellency of ſpeech, nor entiling words of mans wiſdome, but in demonstration of ſpirit and power.

The viſe is two-fold : Firſt, it concernes vs *Miniſters*, that we be carefull of our Doctrine, and ſee that it be warrantable, ſound and good: not ours but Gods. The *Lawyer* (ſaith one) beginnes with *Reason*, and ſo deſcends to *common Experience* and *Authority*: The *Phyſician* he beginnes with *Experience*, and ſo comes to *Reason* and *Authority*: But wee *Divines* muſt beginne with *Authority*, and ſo proceede to *Reason* and *Experience*. We are *Chriſts Embaſſadors*, and in his ſtead, ſaith the Apoſtle<sup>n</sup>: Now wee know an *Embaſſador* is to ſpeake nothing but what is giuen him in Commiſſion: He may not adde nor alter, chop and change, inuent or deuife any thing of his owne: No way is hee to depart from what is giuen in charge, but he muſt be found faithfull in the execution of his office: and ſo ſee wee be. Beware wee, oh beware wee of propounding any ſuch Doctrines as tendeth either to the *infecting* of the *iudgement* with *error*, or *tainting* the *life* with *uncleanneſſe*. Take heed how wee dare to broach any new conceit or vnneceſſary quiddite fitter to breed iangling than godly edifying; ſtill remembring, that it is the conuiction of the conſcience, the information of the vnderſtanding, the reſolution of the iudgement, the gaining of the affections, the redreſſe of the life that ſhould be our aime in diſpenſing of the Word. Now as for trickes and crankles, Grammaticall and Rhetoricall deſcant, ends of gold and ſiluer, what helpe they to this buſineſſe? *Aarons bells* muſt bee *golden bells*; not braiſe nor copper, nor any ſuch like metall, but pure gold. Doctrines proceeding from our owne braine, coyned on the Anuill of our owne inuentions, are not *Cum gratia & privilegio*. Gods pure truth muſt be diſpenſed, and all the truth, and nothing but the truth. *So helpe vs God.*  
Secondly,

Secondly, this neerely concernes all *Hearers*, that they receiue nothing into their heads and hearts but what they find *Seene and allowed*, and published by *Authority*. To the *Law* and to the *Testimony* °, (said the Oracle of God of old) *If they speake not according to this Word, it is because there is no light in them*. This is the touch by which all Doctrine must be tried. If we haue authority of Scripture for our propounded points (it being rightly vnderstood) then we haue authority from God himselfe for the deliuey of it, else not. Too to blame then are our ouer-credulous multitude, who hand ouer head admit and receiue for *Orthodoxe* whatsoever is propounded vnto them by their teachers; and thinke this is a sufficient warrant for any point they hold; Our Minister said it, or such a Preacher deliuered it in a Pulpit. As if there were not some who runne before they are sent, and publish the visions of their owne braine, prophesying that which God neuer spake. In matters ciuill we are more cautelous and wary; no gold (almost) we take before wee haue tried it by the touch, or weighed it in the ballance; and whats the reason? because there is much of it light and naught; yea hardly we will take a groat without bowing, bending, rubbing it, and the like, being therein oftentimes ouercurious: But in religious matters which concerne our faith and soules saluation, wee are ouer-carelesse, albeit we are forewarned of many false Prophets that are gone into the world, and therefore willd not to beleue euery spirit, but to try the spirits whether they be of God. This is a great, yet common fault amongst vs. Were he an *Angell from heauen* that preacheth to thee, yet art thou bound to looke into his Doctrine and examine it, and not to take it vpon credit without hee bring sufficient prooffe and warrant for it. By vertue of our place we challenge *Audience*; hearken to a matter you must because we say it; but we cannot by and by challenge *Credence*; for you may not beleue it vntill

F

you

*Vse 2.*

° *Isay 3.20.*

*Ier. 23.16.*

*1 Iohn 4.1.*

° *Galt. 8.*



*Acts 17. 11.*

*Text.*

*Doctr.*  
Ministers  
ought to spend  
their paines e-  
specially for  
the Churches  
good.

*Rom. 12. 7, 8.*

*1 Tim. 4. 13,  
14, 15.*

*Acts 6. 2.*

*Reas.*

*Humani ang-  
lorum formulam.*

*2 Cor. 2. 16.*

*Obiect.*

you know vpon what ground we speake it. And therefore like good *Berzans* see you search the Scriptures whether these things be so.

The *Matter Subiect* of this *Song* is the last thing to be considered in the *Proem*: the text saith it is *Touching his Vineyard*] Of which Vineyard we shall hereafter speake more largely. In the meane time this obserue we:

The good of Gods Church is the subiect of a *Preachers labours*; that is it whereupon he must especially attend, as did our Prophet, whose Art, wit, learning, time, and paines, was especially spent about that which might make for the welfare of Gods Vineyard.

Hereunto tends that exhortation of the Apostle, *Let vs wait on our ministring: he that teacheth, on teaching: or he that exhorteth, on exhortation*: with which dutie he straightly chargeth *Timothie*, and vs in him, *Giue attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee: Meditate vpon these things: giue thy selfe wholly to them. Preach the word, be instant in season and out of season, &c.* And according to this Doctrine was his and the other Apostles practice, who would not admit any other charge to be ioined to their Ministerie, no not the Office of *Deacons*, but laid the charge of prouiding for the poore on others; thinking it not fit to leaue the word of God to serue tables.

And did we but consider the weightinesse of the calling, we would soon confesse a Minister had little need to employ himselfe in any by-affaires: For as it is an *honor*, so it is a *burden*, and such a burden as is too much for halfe a man, it requires the whole man, yea the strength and abilitie of *Angels* to stand vnder it; and therefore saith the Apostle, *who is sufficient for these things?*

But Saint *Paul* exercised a manuall occupation and became a Tent-maker, labouring with his hands, and that after he was called to his Apostleship. And so  
Saint

Saint Peter and others were fishers and followed fishing.

I grant, the Apostles did so, but it was only in case of necessitie, in time of the Churches wants and pouvertie, to the end they might support the need and necessitie of it, as also, that they might cut away all occasion from them who watched for an occasion, whereby they might disgrace them and winne credit to themselves. And thus for a Minister to ioine another calling to his calling, when he is not able to maintaine his charge, and in the generall want and pouvertie of the Church, it not being able to maintaine him and his, cannot be thought vnlawfull: But where there is a Church well established and reformed, this cannot be allowable.

This Doctrine likewise (like *Rebeckaes wombe*) doth twinne: it affords a double vse, one to vs who are the Lords warriers, *that we entangle not our selues with the things of this life.* The Lord hath laid a heauy burden vpon thy shoulders, couch not downe with *Isachars* Asse to receiue any other load. What a shame is it for to see a Minister to turne *Farmer, Grasser, Physitian*, or the like, and all for a litle pelfe? so loading his minde with the burden of cares and couetousnesse, as if he were exonerated of the burden of the Gospell? May we not well wonder with *Synesius* how he comes to gaine to much leisure as to serue two Masters, *God in Choro*, and *Mammon in Foro*? I know there is a care of secular affaires belonging to vs: For a <sup>u</sup> *Bishop* must be able to rule his owne house honestly. And againe, *if there be any* (withour exception) *that provideth not for his family, he denieth the faith, and is worse than an Insidell.* But these things must not hinder our constant care for the welfare of Gods Vineyard. Neither doe I thinke it a thing vnlawfull for a Minister to studie *Physicke*, or haue to doe with some other calling; for (besides in the forenamed cases) so it beate spare houres, and vsed rather as a recreation than occupation, it is allowable:

*Ans.*

*Vse 1.*

*2 Tim. 2.4.*

*Epist. 57.*

<sup>u</sup> *1 Tim. 3. 4, 5.*

*1 Tim. 5. 8.*

*Horis succisus.*

*Maior pars vite  
atque ingenij hæc  
set.*

*\* Iohm 21. 21.  
Clericus in oppi-  
do: Pisci in avi-  
do: Age quod tui  
muneris est: verbi  
es Minister, hoc  
age.*

*Vse 2.*

*In 1. ad Tim.*

*Dat Galenus  
opes, dat Iustinia-  
nus bonores.*

*Exod. 5.*

yet still *Disinitie* must be our most and mainest studie, that we may saue and winne soules to God. Let vs then that are Ministers of Gods word, neither be idle nor ill occupied: and when we are about any thing which belongs not to our calling, then remember we the checke that Christ gaue to *Peter*, \* *What is that to thee?* The Church is thy proper element, and the Pulpit thy right *vbi*: the Temple should be the center of all thy circumference. Doe that which belongs vnto thy Office, as *Valentinian* said to *Ambrose*; *Thou art a Minister, minde thou that.*

And now for our people, this vse concerneth them. I doubt not but you will subscribe to what hath now beene taught, and say, *Thou hast well said in all that thou hast spoken*: but now marke your duties; for if this be so, then ought you to provide for your Ministers and their families, as that they may haue no cause to diuert their studies. A necessary liuing (saith *Chrysostome*) ought plentifully to be ministred vnto your Teachers, lest they should be discomfited, and that they might not deprive themselves and you of great things, while they be busied about the smallest. And surely this is one of the blemishes of our Church, that many well-deseruing Ministers are of necessitie compelled to leaue studying of Sermons, and studie for bread to put in their owne and childrens mouthes. What Vocation is there in this land (honest in it selfe, and industriously followed by the professors of it) wherein a man may not liue, and leaue well behinde him for the maintenance of such as shall come after, except only in the Ministerie? *Physicke* and *Law* bring wealch and honour, but Learning followes *Homers* with a staffe and wallet; the studie of *Diuinitie* brings contempt and beggerie. Looke how it was with the *Iewes* vnder the tyrannie of *Egypt*, so is it now with vs; when we should make bricke, worke in our profession, we are enforced to gather straw, seeke out for sustenance; and yet if our tale of bricke be not made vp, we are

are cried out vpon for being idle. But God heares our cries, and will one day plead our cause. In the meane time let such places and Parishes as would haue their Ministers thusto follow close their callings, see that they so prouide for their certaine maintenance, as that they may without distraction follow it.

We haue done with the *Proem*: Now we come to the *Poem* or Song it selfe.

*My welbeloued hath a Vineyard in a very fruitfull hill,*  
*&c.* Wherein is set forth Gods great loue towards his people *Israel* and *Iudah*; and their horrible ingratitude and disobedience towards him; together with their fearefull and finall ruine, for that their disobedience: All which is darkly and obscurely propounded vnder a continued *similitude* or *allegorie* of an vnprofitable Vineyard which did not answer the cost and expectation of the Vinitor by bringing forth of fruit: meet for him that dressed it.

*Text.*

\* Heb. 6.7.

In opening whereof we need not doubt of finding out the true and proper sense and meaning in the *Generall*; as who this *Vinitor* is, and who the *Vineyard*, and what the *fruit*; these being explained and expounded by our Prophet, vers. 7. But in the *Particulars* there is question: As, what is meant by *Hill*, *Fence*, *Stones*, *Plant*, *Tower*, *Winepresse*: forasmuch as these parts are not followed by him, and are diuersly interpreted by *Expositors*. By *Hill* some vnderstanding the *field* of this world: others, the *citie* of *Ierusalem*, which was higher than all other Cities and the Countrie thereabouts: And others, the *Land* of *Canaan*, a land flowing with milke and hony.

By *Fence* or *Hedge*, some vnderstand the *Law* which was giuen by *Moses*, whereby the people of *Israel* were fenced in and kept within compasse: Others, the *Covenant* which God made with his people the *Iewes*, wherewith he did hedge them in vnto himselfe to be his peculiar people: And others vnderstand thereby the *Di-*

vine-protecti<sup>on</sup>; by which as by an hedge the Lord did continually protect his people.

By *Stones*, some vnderstand their wicked *Kings*; (*Saul, Abah*, and the rest), who by their wicked practices did hinder the growth of Gods Church: Others the *Gentiles* and *Heathen* people (the *Canaanites*, and *Hittites*, with the rest), whom the Lord cast out before the people of *Israel*: Others vnderstand thereby, all kinds of *Idolatry*, *Errors*, *Ahaminations*, which the Lord purged his people from: And there are some others, who by *stones*, vnderstand the *Walls* wherewith the Lord did make the *seuer* or *badge*, and that because the *Y* word here vsed, signifieth as well to *build* with *stones*, and gather them together for that end, as to *remove* stones.

7 *Sahal* in *Piel*.

By the choice *Plant*, some would haue the Lord *Iesua* to be meant, and that because the Prophet speaketh in the singular number, both in the *Parable* and in the *exposition* of it. He saith not, *Vines*, or *Plants*, but a *Kine* or *Plant*; and the *man* of *Iudah*, nor the *men* of *Iudah*: Others vnderstand thereby, the best and choicest persons amongst that people, especially them of the house of *Iudah* (as *Dauid*, *Solomon*, and the rest) whom God had chosen and endued with an excellent measure of his Spirit, for rule and government: and others vnderstand it more largely, for the whole body of that people, the *stems*, and *branches*, of *Abraham*, *Isaac*, *Iacob*, those honourable *Plants*.

2 *Sorec* *Isib*  
*Iobudab*.

By *Tower*, some vnderstand their *Prophets*, *Priests*, and *Princes*, whom the Lord gaue vnto them, to watch (as out of a tower) quer them for their good: Others would haue vs vnderstand thereby *Ierusalem*, that great Metropolitan Citie of the *Iewes*: And others, the *Temple* which was built therein.

By *Wine-pressa* that was therein, some doe vnderstand the *Daltrine* of the *Prophets*, their exhortations and reprehensions, whereby they did labour to bring the

the people to repentance: Others, *Passions and Afflictions*, which the Lord laid vpon them for their sinnes: And others vnderstand thereby, the *Altar* in the Temple, vpon which they did offer vp their sacrifices and oblations. Thus we see the diuersitie of opinions concerning these particulars, and the variety of paths wherein our Interpreters walke, so that it is no easie matter to take the right: yet amongst all, I had rather follow them, who by this fruitfull *Hill*, vnderstand the *Land of Canaan*: For of it the Scripture thus speaketh;

<sup>a</sup> *The Land whithor you goe to possesse it, is a land of hills and vallies, and drinketh water of the raine of heauen: A land which the Lord thy God careth for: the eyes of the Lord thy God are alwaies vpon it, from the beginning of the yeere euen vnto the end of the yeere. A good land and large, flowing with milke and honie.*

<sup>a</sup> *Dent. 11. 9, 11, 12.*

By *Fence or Hedge*, his mightie protection, whereby he defended and preserued his people from all their enemies. This was that hedge which the Lord made about <sup>b</sup> *Iob*, and about his house, and about all that he had on euery side. And this hedge did the Lord promise to make about <sup>c</sup> *Ierusalem*, so that none should hurt it. Of which *Fence* we read at large, *Psal. 90.*

<sup>b</sup> *Iob 1. 9.*

<sup>c</sup> *Zach. 2. 5. Psal. 90.*

By *Stones*, the *Canaanites*, and *Hittites*, of whom *Dauid* thus speaketh: <sup>d</sup> *Thou didst drine out the Heathen with thy hand, and plantedst them, thou didst afflict the people and cast them out.* Of which *Stones* (<sup>e</sup> say some) *Iohn Baptist* speaketh, when he telleth the *Iewes* (bragging they had *Abraham* to their father) <sup>f</sup> *that God is able of these stones to raise vp children vnto Abraham.* (But that I deliuer not for doctrine.)

<sup>d</sup> *Psal. 44. 3.*

<sup>e</sup> *Alphonf. Salu. in parab. vinea. Matth. 21. f Matth. 3. 9.*

By *choise Plant*, the seed of *Abraham*, *Isaac*, *Isaacob*, the men of *Israel*, and *Iudab*, as appeares verse 7. One number there being put for another, the singular for the plurall, a thing vsuall in Scripture. And thus we read: <sup>g</sup> *Thou hast brought a Vine out of Egypt, thou hast cast out the Heathen and planted it. Thou pre-*

*Per Synecdochen.*

<sup>g</sup> *Psal. 80. 3, 12.*



paredst roome before it, and didst cause it to take deepe root, and it filled the land. The hills were covered with the shadow of it, and the boughes thereof were like the goodly Cedars. She sent out her boughes vnto the Sea, and her branches vnto the river. And else-where thus: <sup>h</sup> I had planted thee a noble Vine wholly, a right seed: How then art thou turned into the degenerate plant of a strange Vine vnto me? In both which places the people of Israel are meant.

By Tower, the glorious Temple that was in Ierusalem, that stately edifice or building; according to that of the Prophet; <sup>i</sup> He built his Sanctuary like high Palaces, like the earth which he hath established for ever. And so is it termed else-where, <sup>k</sup> A Tower of the flocke, the strong hold of the daughter of Sion.

By Wine-presse, the ministerie of the Prophets, and the discipline of the Church, whereby the fruits of true repentance were pressed forth; and they caused to bring fruits of new obedience to the glory of God, and their owne soules good.

And this is the sence (amongst all the former) I approve and fasten on, as iudging it to be the best, and least dangerous; it being consonant to other Scriptures, as I haue before shewed. However I intend not to dwell on it, nor largely to insist on every one of these particulars, but will content my selfe with pointing at some generall obseruations, arising most naturally and clearly, when I come to the handling of them. Now for the Parts.

In this Song or Poem there is considerable, first, a Parable, vers. 1.-7. Secondly, the application of it, vers. 7.

The Parable is briefly propounded, vers. 1. and then more largely prosecuted from the second verse vnto the seuenth.

In the Proposition of it we haue, 1. The Visitor, 2. and his Vineyard, generally to speake of.

*My welbeloued hath a Vineyard*] By welbeloued he meaneth

<sup>h</sup> Ier. 2. 21.

<sup>i</sup> Psal. 78. 69.

<sup>k</sup> Mic. 4. 8.

Diuision of the  
second general  
part.

Text,

meaneth God himselfe, as before we haue seene: And by *vineyard* he meaneth the Church visible, as in the application, vers. 7. we may see. By which similitude the nature and condition of the Church is <sup>1</sup> vsually set forth in Scripture, and by none more: For indeed there is no earthly thing that doth better resemble it, than a *vineyard* doth; as will appeare if we compare the one with the other, either in *generall*, or more *speciall* respects. And first more generally.

A Vineyard we know is a place scuered and hedged in from the open champaine or common. It doth not of it selfe spring vp, or naturally grow; but it is planted by hand and Art, and so it is made a *Vineyard*: And thus the Church is called and separated from the rest of the world both in life and conuersation, and is gathered by the word. <sup>m</sup> *Thou art an holy people vnto the Lord thy God* (saith Moses) *and he hath chosen thee to be a peculiar people vnto himselfe above all Nations that are vpon the earth.* And againe; <sup>n</sup> *I am the Lord your God which haue separated you from other people.* This is that Solomon saith, <sup>o</sup> *A garden enclosed is my sister* (whereby he vnderstands the Church) *my spouse: A spring (hous) vp; a fountaine sealed.* And this our Sauour telleth his Disciples, <sup>p</sup> *Ye are not of the world: I haue chosen you out of the world.* Thus we see God hath taken it in out of the vast wilderness of this wretched world, and hath imparked it with the pales of his mercy, and separated it from all other grounds whatsoeuer, to be a *Vineyard* for himselfe.

Secondly, a Vineyard requires great paines and diligence after it is once planted; and stands in need of daily husbanding and dressing; no field more: And thus the Church of God requires daily looking to; there must be pruning, propping, weeding, stoning, and continuall watering by the preaching of the word, else all will runne to ruine. And therefore when our blessed Sauour ascended up on high, <sup>q</sup> *he gaue some to be Apostles;*

<sup>1</sup> Psal. 80. 8.  
Ier. 2. 21.  
Matth. 21.  
Iohn 15. 1.

1.

<sup>m</sup> Deut. 14. 2.

<sup>n</sup> Leuit. 20. 24,  
26.

<sup>o</sup> Cant. 4. 12.

<sup>p</sup> Iohn 15. 19.

2.

<sup>q</sup> Ephes. II.  
12.

bles, and some to be Prophets, and some Evangelists, and some Pastors, and others Teachers; and all was to husband his Church, that it might be brought vnto perfection, to which it cannot very suddenly be brought. The hardnesse of our hearts, the flintinesse of our affections, and the stinking weeds of wickednesse, are not at one instant, but by degrees removed: Should then the husbanding of it be neglected, it would soone decay; and the estate of the Church would proue worse than the estate of a No-Church.

3.

A Vineyard of any other field is most subiect to be wasted by wilde beasts; and lieth open to the prey of many kindes of spoiles, and that in regard of its pleasant shadow and sweet fruit: So the Church of God of all other places and Societies, is exposed to greatest dangers. The <sup>r</sup>old Fox and his young Cubs studie to destroy the Vines, and lay this Vineyard waste. It is like <sup>r</sup>a Little amongst thornes, assaulted on the one side by vnbelievers, and on the other side by misbelievers: On the right hand by the contentious oppositions of Schismatikes, and on the left hand by the blasphemous propositions of Heretikes: openly wronged by cruell Tyrants; secretly wringed by backbiting hypocrites. <sup>r</sup>These braake in peeces thy people, O Lord, and afflict thine heritage. Would any man take the Churches picture? then let him, saith Luther, <sup>u</sup>paint a silly poore maid sitting in a wood or wilderness compassed about on every side with hungry Lions, Wolves, Bores, and Beares, and with all manner of cruell and hurtfull beasts, and in the midst of a great many furious men, assaulting her euery moment and minute: for this is her condition in the world. And what is the cause of this her trouble and molestation? <sup>r</sup>What hath she righteous done? Surely godliness and grace is that which breeds the quarrell. Aristides must be banished out of Athens because he is iust, and Christians must be throwne to the Lions because they are Christians: <sup>r</sup>The Dragon is wrath with the woman, and makes

<sup>r</sup> Cant. 2. 15.<sup>r</sup> Cap. 2. 2.<sup>r</sup> Psal. 94. 5.<sup>u</sup> Loc. com. tit. de  
persec. vera Eccl.<sup>r</sup> Psal. 11. 3.Iustus quia ius-  
tus, Christianus  
quia Christianus.<sup>r</sup> Regula. 17.

marre with the remnant of her seed (marks now the reason) because they kept the Commandments of God, and had the Testimony of Iesus Christ.

A Vineyard of any other possession, is most deare to him that holds it, that he will not part withall on any terms. The Lord forbids me<sup>a</sup> (said Nabab to Abab) that I should give the inheritance of my fathers unto thee. Thus is the Church more deare and precious to the Lord, than all other societies in the world. <sup>a</sup> He cleaveth the gates of Zion, more than all the dwellings of Iacob. It <sup>a</sup> is precious in his sight: He will give man and people for her life: <sup>b</sup> It is a Crowne of glory, in the hand of the Lord, and a royall Diadem in the hand of her God. Hence it is called, <sup>c</sup> The beauty of the earth; The standard of the Nations; <sup>d</sup> The holy Citie; <sup>e</sup> A citie whose walles and gates are of precious stones, and the streets of gold. <sup>f</sup> The rose of the field: The Lilly of the Vallies: <sup>g</sup> The fairest amongst women: An Orchard of Pomegranats: A Fountain of Gardens: A well of springing waters. And being compared with other societies, <sup>h</sup> As a Lilly amongst thornes, and like the Apple-tree amongst the trees of the Forest. So then by all these comparisons it is evident, that there is no society in the world so excellent, none so worthy, none so amiable, none so lovely, none so deare, none so precious unto the Lord, as is his Church. And thus in generall we have scene what excellent proportion and congruity there is betweene them, and how lively by a Vineyard the nature and condition of the Church visible is set forth. Now (more particularly) if we compare the Church and the Vine it selfe together, we shall finde the resemblances manifold, either in respect of the Root, or of the Branches, or of the Barks, or of the Wood, or of the Leaves, or of the Fruit, there being no propriety in the one, which is not (in a sort) answered in the other.

For the Root; that we know sendeth sappe to every Stem and Branch, whereby they flourish and bring forth

4.

<sup>a</sup> 1 Kings 21.3.

<sup>a</sup> Psal. 87.2.

<sup>a</sup> Isay 43.4.

<sup>b</sup> Cap. 62.3.

<sup>c</sup> Isay 49.22.

<sup>d</sup> Matth. 4.

<sup>e</sup> Reu. 21. 2. 19.

<sup>f</sup> Cant. 2.1.

<sup>g</sup> and 4. 13, 15.

<sup>h</sup> Cap. 2. 3, 3.

1.

*Qui vivet in solis venit à radicibus humor.*

forth fruit, and vnlesse they continue in the root, they can neuer thriue nor prosper, for thence it is whence they haue their moisture: Thus the Church and euery true member of it receiueth the life and sappe of grace from Iesus Christ, who is the root, and into whom the multitude of true beleeuers are engrafted, whereby they grow and bring forth fruit to God. So that vnlesse they continue in him they cannot prosper, but must needs fade and wither, according to our Sauours speech:

*John 15. 4.*

*Vers. 5.*

*Vers. 6.*

*As the branch cannot beare fruit of it selfe except it abide in the Vine; no more can ye except ye abide in mee. I am the Vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without mee you can doe nothing. If a man abide not in me, hee is cast forth as a branch, and is withered, and men gather them vp and cast them into the fire, and they are burned.*

In the Branches there is great resemblance diuers wayes.

*1 Cant. 6. 8, 9.*

*1 Cor. 12. 20.*

*1 Ephes. 4. 4.*

1. There are many branches in the root, yet all make but one Vine: so all the faithfull in the congregation, and all the congregations of the faithfull in the whole world make but one only Church. And albeir there are *three score Queenes and fourescore Concubines, and Virgins without number*, yet (saith Solomon, speaking in the person of Christ) *my dome my undefiled is but one*. And so witnesseth S. Paul, *Now are they many members, yet but one bodie: One, as sucking sap from one and the same root; liuing by one and the same spirit*, and ruled by one and the same head, Christ, blessed for euer. But of this more hereafter.

2. All the branches of a Vine (though they seeme to stand alike in the stocke) are not alike fruitfull, neither doe they all draw sap and moysture from the root; for as some are fruitfull and flourish, so some againe are barren and wither, which are cut off and cast into the fire: Thus is it in the Church visible; all the members thereof

thereof are not alike incorporated into the root, through the inuisible bonds of the spirit, neither doe they <sup>n</sup>bring forth fruit in him. Some there are who are onely externally engrafted; others there are who are also internally.

<sup>n</sup> Iohn 15.

The former sort are such members of the Church visible, who by externall baptisme haue giuen their names to Christ, and so entered into the profession; yet indeed are not Christs, because they haue not the Spirit of Christ: for though they are baptized with water, yet they are not with the holy Ghost. They haue *Iohns baptisme*, but not *Christs baptisme*. This kinde of Sacramentall engrafting will suffer a cutting off<sup>o</sup>, because they haue not the sap of grace ministred vnto them from the stocke of life, but are as dead trees and branches. The other sort are they who besides the outward engrafting are also inwardly engrafted by the holy Ghost into the stocke Christ Iesus, and doe liue in him, and grow in him, and bring forth fruit to the praise of his name. Norwithstanding both these sorts as they communicate together in the outward bonds of one profession, as they visibly continue together like one visible body vpon that one root Christ Iesus, on whom they all outwardly professe that they depend, as on the fountaine of their sap and life, so they both together make this visible Vineyard and Church on earth.

<sup>o</sup> Iohn 15. 2.

3. There is no branch of any tree that exceedeth it, in growing and spreading forth it selfe: in one weeke, yea night, how exceedingly is it shot? So the true members of the Church exceed all others in growth, in grace; they are still spreading forth their branches, growing from one degree of grace vnto another. They are all for *Addition* and *Multiplication*, nothing for *Disin* or *Substraction* (except in euill.) They sing the song of degrees, adding to *Faith*, *Virtue*; and to *Virtue*, *Knowledge*; and to *Knowledge*, *Temperance*; and to *Temperance*, *Patience*; and to *Patience*, *Godlinesse*; and to *Godlinesse*, *Brotherly-kindnesse*; and to *Brotherly-kindnesse*, *Charity*.

*Sine modo crescent. Plinie.*

*Virtutes Christianae sunt copulatae.*  
*P 2 Pet. 1. 5.*



*Charitie.* They be not like the old *Moone* in the *wane*, but like the *new* euer in her *increasings*.

4. The branches of the Vine grow the better for their pruning, and not the worse; bringing forth (after it is cut) more and better grapes, not worse nor fewer: Thus the Church, and true members of the Church, the more they bee afflicted the more they flourish, as the people of Israel vnder *Pharaohs* tyranny, the more they were oppressed, the more they multiplied and grew. Thus the Church of God euer riseth in its ruine, prospereth in its persecution. The bloud of Martyrs is but the seed of it, and the chopping off their heads but as the pruning of this Vine. And as *Ioseph* said, so may euery true Christian say; *The Lord hath made me fruitfull in the Land of my affliction.* Their tribulation worketh patience; and patience experience; and experience hope; and that maketh not ashamed. And thus for the resemblance in the branches.

Now in the *Barke* or *Rinde* let vs compare them: we see that the *Barke* of the Vine seemeth more withered & dry than the *Rinde* or *Barke* of any other Tree whatever: yet it hath plenty of sap and abundance of moisture vnder it. Thus the Church of God seemes blacke and deformed outwardly to the worlds eye (which onely beholdeth and iudgeth the *Rinde*) by reason of the scorching heat of persecution; yet she is inwardly glorious and beautifull, for there the inuisible graces of *Faith*, *Feare*, *Hope*, *Love*, *Patience*, *Holinesse*, are hid. This shewes the *Psalmist*: *The Kings Daughter is all glorious within*: and the Church maketh this confession of her selfe; *I am blacke but comely, oh ye Daughters of Ierusalem, as the tents of Kedar, as the curtaines of Solomon.* And this is the cause that her mothers children looke vpon her and are angry with her.

In the *Wood*, let vs see what likeness we can finde:  
1. That we know is the weakest and feeblest wood of any other. The trees of the Forest are strong and tall,  
but

<sup>1</sup> Exod. 1. 2.

*Sanguis marty-  
rum est semen  
Ecclesie.*

<sup>2</sup> Rom. 5. 4, 5.

3.

*Psal.* 45. 13.

<sup>1</sup> Cant. 1. 5, 6.

4.

but the Vine so weake that it cannot beare vp it selfe without a stay or prop. Thus the Church of any society is least able to helpe it selfe, it cannot stand against a storme without the prop of Gods protection, by reason of her naturall weaknesse. It is "a weake tent in it selfe not fortified with any wals : A small flocke of sheepe very impotent and feeble." *An humble and poore people ; yea a very worime*, for so the Lord calleth her, *"Feare not thou worime Jacob, and ye men of Israel : I will helpe thee, saith the Lord : Feare thou not, for I am with thee ; bee not dismayed, for I am thy God : I will strengthen thee, yea I will helpe thee, yea I will uphold thee, &c.* Thus Gods strength is made perfect in the Churches weaknesse, by his power is it sustained, on her beloued she is *"saine to leane*, comming out of the wilderness of this world. The Altar of the Sanctuary, which at the base had Lions of brasle for supporters of it, we may well thinke was a type of this. Secondly, vnlesse it beare grapes it is the vnprofitable wood of any : *"Sonne of man (saith God to Ezechiel) what is the Vine-tree more than any tree, or than a branch which is amongst the trees of the Forest ? Shall wood bee taken thereof to doe any worke ? Or will men take a pinne of it to hang any vessel thereon ? Behold when it was whole it was meet for no worke, &c.* Thus the wood of this plant is meet for no vse (being cut downe or taken from the roote) it is only fit for the fire. This is the condition likewise of all barren and fruitlesse professors, they are good for nothing but to be for the wrath of Gods. But of this hereafter.

In the *Leaues* likewise the resemblance is excellent : 1. the leaues of the Vine are good for shadow <sup>b</sup>, every thing delights in the heat of Summer to harbour vnder their shade : And thus howeuer the Church and members of the Church are persecuted and afflicted by the wicked, and well cudged, as fruit trees are in Summer; yet in the day of trouble their shadow is good, then

<sup>a</sup> *Isay 33.*

<sup>a</sup> *Zeph. 3. 12.*

<sup>x</sup> *Isay 41. 14.*  
*Verf. 10.*

<sup>y</sup> *1 Cor. 12. 9.*

<sup>z</sup> *Cant. 8. 9.*

<sup>a</sup> *Ezek. 15. 3.*

*Verf. 5.*

<sup>5.</sup>  
<sup>b</sup> *Hof. 4. 13.*

<sup>c</sup> Exod. 9. 27.

<sup>d</sup> 1 Sam. 24. 21.

<sup>e</sup> 1 King. 13. 6.

<sup>f</sup> Dan. 5. 12, 13.

<sup>g</sup> Jer. 37. 3.

<sup>h</sup> Mat. 25. 8.

<sup>i</sup> Ezek. 47. 12.

<sup>k</sup> 1 Pet. 2. 12.

<sup>l</sup> Eng. Hist. lib. 1.  
cap. 7.

then can the wicked runne to them for shelter. Thus *Pharaoh* and his *Courtiers* in the euill day can send for *Moses* and *Aaron*<sup>c</sup>, and desire them to pray vnto the Lord that there bee no more mighty thunders and haile, &c. So <sup>d</sup> *Saul* in soule weather runnes to *David*; and *Ieroboam*<sup>e</sup> to the man of *God*; *Belshazzar*<sup>f</sup> to *Daniel*; *Zedekiah*<sup>g</sup> to *Ieremiah*; the foolish<sup>h</sup> *Virgins* to the wise. These besides many more that might be reckoned, haue found the best harbouring to be vnder their shade, and that no leaues could so well keepe off a storme of vengeance as these leaues could. *Themistocles* though he were banished in peace, yet he was sent for home in warre. And so the godly, though they bee passed ouer in the dayes of pride, yet when the showres of Gods wrath shall fall, then they and their shadow shall be more regarded.

2. The leaues of the Vine are good for *medicine*, they are very profitable and of excellent vse, for healing wounds, cleansing sores, if they be taken and applied. The fruit thereof shall be for meat, (saith *Ezechiel* speaking of the Church)<sup>i</sup> and the leafe thereof for medicine. Thus the very outward profession of a Christian, the very leaues and outward carriage of the godly is for medicinal vse; hereby many haue bene healed, thousands haue bene wonne to Caloue and liking of the truth. Thus *Lucianus* an ancient Martyr, perswaded many Gentiles vnto the faith by his graue countenance and modest disposition, insomuch that (as it is recorded) *Maximinus* that persecuting Emperour durst not looke him in the face for feare he should turne Christian. And so mention is made by *Beda*<sup>l</sup>, of one *Albane*, who receiuing a poore persecuted Christian into his house, and seeing his holy deuotion and sweet carriage, was so much affected with the same, as that hee became an earnest professor of the faith, and in the end a glorious Martyr for the faith. And so their words, they haue a healing quality with them if they were applied, they tend

tend to the <sup>m</sup> edification and <sup>a</sup> feeding of many, and minister <sup>o</sup> grace vnto the heauens, as the Apostle speaketh. <sup>p</sup> The mouth of the righteous will speake of wisdom (saith David) and his tongue talketh of iudgement: They are sometimes *persuading*, sometimes *instructing*, sometimes *admonishing*, sometimes *comforting*, other whiles *praying*, all tending to the healing of wounded and distressed consciences. And thus in this we see a good agreement.

Now lastly for their fruits; and first for the quantity, then for the quality of it: The Vine we know beareth first *plenty of fruit*; it beareth in bunches and clusters many Grapes together: So the Church *abundeth in good workes* <sup>q</sup>, being filled with the fruits of righteousness, as the Apostle speaketh to the Philippians, <sup>r</sup> bringing forth much fruit, as our Sauour testifieth of his Disciples. *Fullof mercy and good workes*, <sup>s</sup> without partiality and without hypocrisie (as Saint Iames saith) which fruit of righteousness (as he further speaketh) *is sowne in peace of them that make peace*. Thus they bring forth Grapes in clusters, vnited in the bond of peace and loue.

2. The Vine beareth *Pleasant fruit*: no fruit more delectable to the taste, than is the Grape; nor more comfortable to the heart, than is the Wine made of the Grape: <sup>u</sup> Should I leane my Wine which cheereth God and man (saith the Vine to other trees in the Parable,) And so the fruit of Christians: How doe their workes of loue and mercy refresh the bowels of the Saints distressed, brethren afflicted? How doe their fruits of iustice and equity ease and releue the oppressed soule? How is God glorified; <sup>x</sup> Angels and men reioyced by the fruitfulness of these trees of righteousness? when as the fruit of other trees and plants is but bitter fruit, fruit vnto death, <sup>y</sup> as the Apostle speaketh.

In diuers other particulars the comparison might be followed; but I desire not to be more curious than profitable. By this that hath beene said, wee cannot but see

G

the

<sup>m</sup> Ephes. 4. 29.  
<sup>n</sup> Pra. 10. 31.  
<sup>o</sup> Colos. 4. 6.  
<sup>p</sup> Psal. 37. 30.

6.

<sup>q</sup> 1 Cor. 15. 58.  
<sup>r</sup> Phil. 1. 11.  
<sup>s</sup> Iohn 15. 5.

<sup>t</sup> Iam. 3. 17, 18.

<sup>u</sup> Iudg. 9. 13.

<sup>x</sup> Iohn 15. 8.

<sup>y</sup> Rom. 7. 21.

the aptnesse of the similitude. Now to some profitable obseruations: And first something may be noted in generall, in that the Prophet vseth a *Parable* or *Similitude*, and that from a *Vine* or *Vineyard* (a thing earthly and temporall) whereby he doth set out the estate and nature of the Church, together with Gods care and cost for the welfare of the Church (things heavenly and spirituall.)

*Doctr.*  
It is lawfull to make resem-  
blances be-  
tweene things  
earthly and  
heavenly.

As first: *It is lawfull to make resemblances and likenesses between corporall and spirituall, earthly and heavenly things for our better instruction.*

The Prophets and Apostles, and Christ himselfe that chiefe Shepheard of the Sheepe, haue vsed thus to teach. For prooffe reade these places, amongst multitudes that might be brought: *Psal. 92. 12. Mat. 13. 3. 24. 31. 33. 44. 45. 47. Luke 13. 6. & 15. & 18.*

Let Ministers wisely and soberly vse this their libertie in teaching, for the edification of their hearers, whom (if they be of the weaker sort) let them not trouble with profound matters which they are not able to vnderstand, but let vs be content to vse plaine similitudes and home-bred comparisons, fetcht from *leanen*; from the *meale-tub*; or other *domesticall businesse*; knowing therein wee doe no other than Iesus Christ our great Doctor and Master himselfe did. We are called *Nurses*: Now *nurses* are not ashamed (nay they rather delight in it) to condescend to the balbutient infancie of their nurcelings: And so let vs; becomming (in this sense) *Barbarians* vnto *Barbarians*. Thus learned *Austin* (as himselfe speaketh) chose rather to speake barbarously than finely, and to vse the barbarous word *offum* in his exposition, rather than the word *os* (though he allow it in the text, and so reads it) because (though it were not so Grammaticall, yet) it was the more intelligible word, and he desired his peoples profit, aboue his owne credit; holding it better that the learned should reprove him, than that the ignorant should not vnderstand

*Vse.*

*1 Thess. 2.*

*Habeo in abscondito quoddam offum. Sic enim potius loquar. Melius est ut reprehendant nos Grammatici, quam non intelligant populi. Aug. in Ps. 138.*

stand him. So then let vs preach (not as we are able to speake, but) as our people are *able to heare*<sup>2</sup>, and as they *can heare*; remembering still that we must rather seeke to make our people schollers, than to shew our selues schollers vnto our people.

<sup>2</sup> Mark 4. 33.  
Iohn 16. 12.

Now in vsing of *Parables, Similitudes, Allegories*, &c. these rules (as I haue else-where shewed) are to be followed.

See my exposition on the Parable of the Prodigall, pag. 13, 14.

1. That they be not farre fetched, but sitting for the matter in hand.

2. That they be borrowed from things well knowne, and easie to be conceived.

3. That we still haue a care of the maiestie of Scripture, auoiding all ridiculous and base stufte.

4. That we vse them rather for instructing of life, than for prouing any point of faith.

5. That we turne not all into *Allegories* to the destroying of the letter, which was *Origens* fault.

6. That they be quickly dispatched, and not too much insisted on.

Let Hearers learne, not to despise their Ministers for their plainnesse, but (if any) themselves for their childishnesse, who must be thus lispd to. Seeke not so much to haue thy care tickled, as thy vnderstanding enlightened. The painfull Bee passeth by Roses and Violets, and sits vpon Time; so shouldst thou rather chuse to feed on plaine and wholesome doctrine (though hot and biting) than on the quirkes and flowers of mans inuention. In a word, learne euermore to iudge that Sermon best (though plaine) whereby thou vnderstandest most. And so much for this first point. Now heare a second.

*Vse 2.*

*There is no earthly thing which may not be applied to some speciall vse for our edification in grace.* Things earthly may pueys in minde of things heauenly; things naturall of spirituall.

*Doct.*  
Things earthly should teach vs things heauenly.

What is there in this world that hath any being, but



<sup>a</sup> Psal. 3. 3, 4.<sup>b</sup> Psal. 19. 1.<sup>c</sup> Ier. 8. 7.<sup>d</sup> Isay 1. 2.<sup>e</sup> Pro. 6. 6.<sup>f</sup> Ier. 14. 4.<sup>g</sup> Mat. 13. 3.<sup>h</sup> I Cor. 15. 37.<sup>i</sup> Mat. 13. 25.<sup>k</sup> Ier. 45.<sup>l</sup> Mat. 7. 9, 10.

may read to man a Diuinity Lecture? From the highest Angell to the lowest worme, all teach vs somewhat. The Sun, Moone, Starres, are good Schoolemasters: <sup>a</sup> *When I behold thy Heauens, the workes of thy fingers, the Adoone and the Starres which thou hast ordained: What is man, say I then, that thou art mindfull of him, or the soune of man that thou so visitest him?* Thus <sup>b</sup> the Heauens preach the glory of God, and the Firmament sheweth his handy worke. So the Fowles of the Heauens; <sup>c</sup> *The Starke knoweth her appointed times, & the Turtle, and the Crane, and the Swallow obserue the time of their comming.* These may teach vs to know the day of our visitation, and the iudgement of the Lord. The beasts of the field likewise may instruct vs: <sup>d</sup> *The Oxe knoweth his owner, and the Ass his masters Crib:* By them may Israel be schooled and learne obedience. Yea of the little Ant or Emmet may man be taught prouidence. <sup>e</sup> *Goe to the Ant thou sluggard, consider her wayes, and bee wise, which hauing no guide, ouerseer or ruler, prouideth her meat in the Summer; & gathereth her food in the haruest.* And as the creatures, so may euery action and ordinary occasion bee applied to good purpose. The Husbandman breaking vp his ground, teacheth vs the necessity of Repentance, & calleteth vpon vs for the <sup>f</sup> *breaking up the fallow ground of our hearts:* His <sup>g</sup> *casting in his seed, and sowing of his field,* sheweth vs the nature of the word; the necessity and vility of the same. The <sup>h</sup> *Corne dying and fructifying,* preacheth to vs that Article of our faith, *The resurrection of the body.* The beholding of <sup>i</sup> *tares and weeds in the field,* may instruct vs of the state and condition of the Church militant. The Merchant searching for pearles, and paying dearely for that of price, should remember vs of a farre more precious pearle. The Gospell, of the Kingdome which we should highly rare, and sell all to buy. <sup>k</sup> *Childrens asking for bread or meat at their fathers hands, and the Fathers readinesse to giue them what they aske,* may teach vs our duties towards God,

God, and set forth the readinesse of Gods loue to vs. <sup>1</sup> *Servants* waiting vpon their *Masters*, and *Maids* attending vpon their *Mistresses*, should teach vs to wait vpon the Lord our God vntill he haue mercy on vs. Thus Gods wisdom is in this kinde remarkable; directing vs by all things that may runne into our senses, to raise vs furtherances in spirituall things. Yea not only things lawfull, but we shall finde likewise that things sinfull and vnlawfull afford resemblances to admonition of dutie. The employment of our gifts to the glory of the bestower, we haue pressed by resemblance of the <sup>2</sup> *Usurers cursed courses*: wisdom to provide for *euertlasting Tabernacles*, by liberalitie to the poore Saints is taught vs, <sup>3</sup> by the *vnjust policie* of the *deceitfull Steward*, <sup>4</sup> *Watchfulnesse* for the sudden coming of Christ, by the *vnexpected coming* of a *theefe* to his prey. In a word, there was nothing which our Saviour could heare, or see, or doe, but he made spirituall vse of it, and tooke occasion thereby to administer heavenly instructions vnto his followers. Thus we haue seene this truth proued: now let vs heare it further applied.

This may serue for our *Humiliation*, seeing that by our sinne and apostasie wee are degraded beneath the beasts and become their schollers. Our father *Adam* was made Lord of the creatures, and by the knowledge wherewith God endued him, he knew the Lord and the creature also. At one Court he imposed names to them all, according to their kindes, as knowing them better in their nature and vertue, than they did themselves. The knowledgewhich he had of God, led him to this knowledge of the creature, and it was not by the creature that hee learned the knowledge of the Creator. But by sinne man falling away from God, he hath so far degenerated from his owne kinde, as that he is now become inferiour vnto them, and they (as *Barlaams Affe*.) can teach their master. To the schoole of the creature is man now sent, and put backe (like an

P/d. 123.2.

m Matth. 25. 27.

n Luk. 16. 8. 9.

o Matth. 24. 43.

Vse 1.

Gen. 2. 19, 20.

Numb. 22. 28.

*Nos aper auditu  
præcellit, aranea  
tactû, Vultur  
odoratu, lynx vi-  
su, simia gustu.*

idle truant) to his A.B.C. to learne the glory, good-  
nesse, and providence of the Creator, by looking vp-  
on it; neither are we able to learne so much as the crea-  
ture can teach vs when we ply our lesson hardest. Con-  
sider we how farre the creature doeth excell man; and  
that not only in *naturall faculties*, as the *Ape* in *sa-  
sting*, the *Spider* in *touching*, the *Lynx* in *seeing*, the  
*Beare* in *hearing*, the *Vulture* in *smelling*, &c. (wherein  
we come not nigh them) nor yet only in *naturall gifts*  
and qualities of the body; as the *Horse* in *strength*,  
the *Roe* in *swiftnesse*, the *Lion* in *courage*, &c. (wherein  
wee are not able to compare with them) but also they  
farre excell vs in *many vertues*; as the *Dove* in *simpli-  
citie*, the *Storke* in *kindnesse*, the *Dog* in *fidelitie*, the  
*Oxe* and the *Ass* in *thankesfulnesse* and *obedience*; in all  
which we come farre short, and wherein they may be-  
come our Tutors. Not to speake of the *Spider*, which  
(say some) taught man first to *weave*; nor of the *Eagle*,  
which (say others) taught man first to *build*; nor of that  
same *Egyptian* bird *Ibis*, which (as others hold) gave  
knowledge to *Physicians* how to vse the glister (for  
these are but coniectures.) We haue seene enough to  
humble vs, yea euen the proudest of vs, seeing in many  
good things they now excell vs, though indeed in vice  
and euill wee excell them all, being by our sinne be-  
come more *trunk* than the *Wolfe*, more *craftie* than the  
*Fox*, more *outrious* than the *Serpent*, more *venomous*  
than the *Adder*, more *proud* than the *Peacoeke*; yea  
all vices which are but seuerall in beasts, are mustered  
and troopt together in vs. And this is our naturall  
condition.

*V/c 2.*

It may serue likewise for *reproben*, in that wee  
haue such empirie hearts, and heads, when in euery cor-  
ner we haue so many teachers to informe vs and instruct  
vs. The plea of *ignorance* is a common plea and go-  
eth for currant: Alas Sir we are ignorant and not booke-  
learned, we want teachers, &c. And this is the ston-

gest

gest pillar and prop that many haue. But how is this possible? Doth not the great booke of the creatures (learned aply by some, the *Shepards Kalender*, and *Ploughmans Alphabet*) lie open, in which euen the most ignorant may runne and reade? Doe not the Heauens and those celestially Orbs that are placed therein, plainly catechize thee in the first elements of religion, and teach thee that *there is a God*, and that this *God is but one*, and that this one *God encreaseth all other things both in might and maiestie*, and that *hee will be worshipped*, &c. And indeed, the whole world is nothing else but God exprest. Can men then plead ignorance? *Aske now the beasts (saith Iob) and they shall teach thee, and the fowles of the aire, and they shall tell thee: Or speake to the earth, and it shall teach thee, and the fishes of the Sea shall declare vnto thee.* Look about thy head, below thy feet, on thy right hand, and on thy left hand; all thou seest would enforce thee, if thou hadst a heart to learne. The rudest rusticke hath his *horse and plow*, his *earth and seed*, to instruct him in his duty: All which leaue not God without wirtuall, leaue men without excuse, as they did the Gentiles, who because they knew not God according to those meanes, neither honoured they him according to that naturall knowledge gotten by those meanes, were giuen vp to vile sinnes and grieuous punishments. Oh then! that we were as ready to learne good lessons, as these kinde of tutors are to teach vs them, how much better should wee be than now wee are? They will leaue when they are corrected, but man waxeth worse and worse when hee is reprobated. Wee lay load vpon an Asse (saith *Bernard*) and he careth not because he is an Asse; but if you offer to thrust him downe some steepe hill, or to driue him into the fire, hee holdeth backe and strins it all he can, because he loatheth life and feareth death: whereas wretched man, more blockish and senselesse than the very Asse, more brutish than the

*Du Bartas, l.  
Day 1. Week.  
Hab. 2. 2.*

*Rom. 1. 20.*

*Vnindus sum mon-  
dus mihi aliud est  
quam Deus ex-  
plicatus. Cusan.  
Iob 12. 7, 8.*

*Rom. 1. 20, 28.*

*Isay 1. 5.  
Oneramus Asi-  
num & non cu-  
rat quia Asinus  
est. At si in ig-  
nem impellere,  
si in foueam pra-  
cipitare velis, ca-  
uet quantum po-  
test, quia vitam  
amat & mortem  
timet. Bern. de  
dilat. 12.*

brutishest of beasts, hath no feare nor dread of that which will be his eternall bane; and bring euerslasting damnation vpon him. And if such as doe not further their saluation by the creatures are iustly to be taxed; then much more cause haue wee to condemne such, as hasten their perdition by them, vsing or rather abusing them to excelsse and riot, eating to gluttonie; drinking to drunkennesse; spending their wealth to the maintenance of pride and wantonnesse. Surely the damnation of such sleepes not.

*Vse 3.*

A third vse is for *Instruction*, that we so vse and behold things earthly, as that thereout we draw some heavenly lesson: for there is a double vse of euery creature: the one is *naturall*, the other *spirituall*: If we content our selues with the naturall vse without the spirituall, we doe not take the one halfe of that comfort in the creature which God gaue it for. And indeed what doe we more than the bruit beast, which hath a carnall and naturall vse of the creature as well as we? Let vs then no longer be like children who looke vpon the pictures and babies in their bookes, and gaze vpon the gilded leaues and couer, neuer looking to their lesson which they should learne therein: But let vs doe as Trauellers in a forraine cuntrye, make euery thing we see a good instruction, and euery action a stirrup to heavenly meditation; translating the booke of nature into the vse of grace: which vnlesse we doe, how can we comfortably thanke God for the vse of his creatures? they being by vs but abused when they are halfe lost: Yea, God is wronged, and our owne soules most of all injured when the creatures are so neglected. And therefore now at length (for better late than neuer) learne to picke your bones cleaner, and sucke more sweetnesse out of the creatures than heretofore you haue done.

*Text.*

*My welbeloued;* We see then who was the *Visitor* or *Husbandman*; and he was no other than this welbeloued, *God himselfe*. So then the point is euident:

*God*

*God is the Husbandman of his Church :* He it is that husbands it; *I the Lord doe keepe it, I will water it euery moment* (saith God) *lest any hurt it, I will keepe it night and day.* And so *S. Paul* telleth the Church of Corinth, that they were *Gods tillage or husbandrie.* This our blessed Saviour doth there intimate when he saith, *Every plant that my Father hath not planted shall be rooted up:* and elsewhere in plain termes auouch, *I am the true Vine, and my Father is the Husbandman.* Thus the point is proued: & yet that it may be further cleared, a question would be answered, for some may demand, whether Gods Ministers are not husbandmen? Are not they to set, sowe, plant, pluck vp; and to dreffe this Vineyard? How then can God be said to be the husbandman thereof?

I answer, God is the principall, they are but subordinate and inferiour, being called of him and set a worke by him: they are not *\* Lords of the heritage of God,* but seruants and vnder-workmen, being taken in as *\* Labourers,* who (when the euen is come) shall from this Lord of the Vineyard receive their hire. God is the chiefe Lord and owner; he directs and rules the other, and prospers their worke as it pleaseth him. So then the former point still remains good, *God is the Husbandman of his Church.*

Now here me thinkes I haue a good occasion to speake something in commendation of this Vocation of Husbandrie; seeing God singleteth out this calling to set forth his owne care and paines by: where exception can be taken against it, when God himselfe so highly honours it? *Mercers, Goldsmiths, Jewellers,* and others of the like ranke, are not so often mentioned in Scriptures as these are: neither doth God so much credit them, in so often resembling himselfe vnto them. And yet alas! how is this profession disdained? and how are such contemned as *bindes and clownes,* &c. who are professors of it? And what man almost so meane, but he scornes to be of it or put his childe vnto it? and yet God

*Doctr.*

God is the Churches Husbandman.

*P I say 27.3.*

*q I Cor. 3.9.*

*r Matth. 15.3.*

*c Iohn 15.1.*

*Quest.*

*r Ier. 1.10.*

*u Luke 13.7.*

*Resp.*

*\* I Pet. 5.3.*

*x I Cor. 3.9.*

*y Matth. 20.8.*

*Use 1.*



<sup>a</sup> Gen. 1.8.

<sup>b</sup> & 4. 2.

<sup>c</sup> Dod on Prov.

12. vers. 11.

God himselfe assigned it to <sup>a</sup> Adam; and <sup>a</sup> Adam made a choice of it for his eldest sonne. Surely it is righteous w<sup>th</sup> God (as <sup>b</sup> one saith well) that tillage is so much decaied, when it is no more regarded: and that there should be so much daily detracted from the imploiment of men, because there are so few men that are willing to be imploied in it. But I am loth to step too farre out of my way to salute a friend.

Vse 2.

This point sets forth vnto vs the excellent priuiledge and prerogatiue of the Church; forasmuch as it hath such a keeper and dresser as the Lord himselfe is, to watch ouer it and husband it: this is the Churches royaltie, and who can compare w<sup>th</sup> her herein? Neither is this prerogatiue meerey titular, but very commodious and profitable: For he is not non-resident vpon his garden, but he dwelleth in it to preserve and guard it by his power. Great was Gods care for Israels safetie, as Moses sheweth, for <sup>d</sup> He led him about, he instructed him, he kept him as the apple of his eye. As an Eagle stirreth up the nest, fluttereth ouer her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did leade him: But the ground of all was, The Lords portion is his people, Iacob is the lot of his inheritance. How blessed a thing then is it to be within the hedge and pale of Gods Church? For then we see God becomes our husbandman, he protects vs and defends vs from all euils and dangers, and prouides for vs whatsoever shall be needfull, as hereafter we shall see more largely and particularly.

<sup>c</sup> Cant. 8. 13.

<sup>d</sup> Deut. 32. 10,  
11, 12.

Vse 2.

And secondly, hence we may haue a ground of trial whether we be true members of the Church of God or no: We may thus know it; if Gods husbandry appeareth in our soules: And for this purpose heare a Parable, <sup>e</sup> I went by the field of the slothfull, and by the Vineyard of the man void of vnderstanding: And loe it was all growne ouer with thornes, and nettles had covered the face thereof, and the stone wall thereof was broken downe.

<sup>e</sup> Prov. 24. 30,  
31.

downe. Thy heart is this field ; examine now what growes in it : *Doe thistles grow in stead of wheat, and cockle in stead of barley?* (as *Iob* speaketh) Doe the thornes and nettles of hard-heartednesse and hypocrisie, pride and blasphemie, profanenesse and impietie? doth beastly drunkennesse, filthy whoring and vnclean-nesse, chambering and wantonnesse, or the like to these, couer the face thereof? why then be thou assured, an ill husbandman owes this ground ; it is the enuious man the deuill that sowes these seeds, and husbands such plats as these. But on the contrary, is the fallow ground of thy heart turned vp ; and is the stoninelle thereof taken away? Are those brambles and bryars, (noysome lusts, and strong corrupsions) which formerly grew therein, now weeded vp, and cast out? And art thou fenced in with good purposes and resolutions for time to come? and doth this wall stand firme and sure? why then assure thy selfe thou art one of Gods chosen closes ; a true member of that Church whereof he is the husbandman ; for he husbands it, and only it. And in that his tillage and husbandry is so effectuell in thee, questionlesse, thou art not only in it as many are ; but of it as few are. Stricke this as a nosegay in thy bosome.

*Iob 31. 40.*

Thirdly, this may admonish euery one that liues in the Church, and professe themselves to be members of the Church, patiently to suffer themselves to be husbanded by the Lord ; enduring all things with much meeknesse and quietnesse, which his wisdome hath ordained to breake vs vp withall, and to make vs faire and fruitfull. The earth we see is cut and wounded with shares and cultures (and therefore called earth) yet is patient to suffer it, and returns fruit to those that plowed it. Let *Earth* teach *Earth* : *Terra quam serimus*, the Earth we teare, may instruct *terram quam gerimus*, the Earth we beare, this lesson of contentednesse. And let none thinke it is better to haue their hearts lie waste than to be thus broken vp ; for a barren estate is a wo-  
full

*Use 3.*

*Terra quia se-  
riunt.*

<sup>m</sup> Heb. 12. 11.

full and curfed estate, and there can be no comfort in it. Doth God then come vnto thee himfelfe with his pruning hooke in his hand, and cut thee neere, yea fo neere that in thy fenfe and iudgement there is no hope of euer alter flourishing? well, yet be content: for thus deales the Vinitor with the moft generous plant; he oftentimes prunes it fo clofe, as that in fenfe and reafon it were vtterly dead, and cleane kild; yet it reuiues againe, and after this, is more richly laden than euer it was before. And fo, albeit <sup>m</sup> *no chaftifement feemeth ioyous for the prefent, but grieuous; yet it afterwards bringeth with it the pleafant fruit of righteoufneffe.* Or doth he fend his deputies the Prophets to thee with the plow and harrow of the Law, to breake vp that heathy ground of thy heart, and turne vp the weeds of finne by the very roots, that they may neuer more reuiue? why then fubieft your felues to be directed by their care and paines without repining; remembring ftill your hearts as of themfelues will neuer yeeld any other fruit than weeds, or graffe at the beft: needs then muft they be accufed, if you refufe to haue them by thefe husbanded that they may grow fruitfull.

*Vfe 4.*

Laftly, this may ferue for a direction to vs, to whom to goe and make complaint when the Vineyard is wafted, or any way annoyed by the Beare of the foreft, or wilde beafts of the field; Make God acquainted with it, and tell the *Vine-dressers*, Gods Minifters, thereof, and will them tell their Mafters that he may take fome order for his Vineyards fafety. Yea doft thou or any other member of the Church need husbanded? Then goe to God and tell him of the barrenneffe of thy heart, and with a holy boldneffe vrge him with his care and paines: Say thus, or in this manner to him; *Ab Lord, how barren is my foule of what is good? How fruitfull is it in what is bad and naught? What ignorance, pride, fenfelefneffe, fecuritie, grows there, where knowledge, humilitie, zeale, patience, and other fuch like graces ought to grow? Now*  
*fince*

since thou hast taken the charge upon thee to be the Husbandman of thy Church and people, husband thou this heart of mine, and be mindfull of me, oh my God: Let it not be thought an ill husband owes it, or one that is negligent and slothfull in his businesse; but let thy care appeare in dressing of it, that the fruits of all heavenly graces may abundantly spring forth and grow to the praise and glory of thy name.

And so much of the Husbandman: A word or two of his Possession.

*Hath a Vineyard*] This Vineyard is the Church, as we haue scene before, together with the reasons of the similitude: The obseruation is,

*The Church is Gods heritage.* For the further prooffe thus we reade; <sup>a</sup> Destroy not thy people and thine inheritance which thou hast redeemed: Yet they are thy people and thine inheritance which thou broughtest out. <sup>b</sup> The Lords portion is his people, Iacob is the lot of his inheritance. <sup>c</sup> The Lord hath anointed thee to be Captaine of his inheritance (saide Sammel to Saul.) <sup>d</sup> They haue driven me this day from abiding in the inheritance of the Lord (saith David.) <sup>e</sup> Why wilt thou swallow up the inheritance of the Lord (saide that same wise woman vnto Iob when he battered the walls of Abel.) <sup>f</sup> Remember thy congregation which thou hast purchased of old, the rod of thine inheritance, this Mount Sion wherein thou hast dwelt (saith the Psalmist.) And againe, <sup>g</sup> Sane thy people and blesse thine inheritance, feed them also, and lift them up for ever. Yea the Lord of Hosts shall blisse saying, <sup>h</sup> Blessed be Egypt my people, and Israel my inheritance.

Now for Vie; let vs hence take notice, whence it is that the deuill doth so molest the Church; and see the reason why the wicked doe so afflict her: It is not so properly for their owne sake as for the owners: They maligne and spight it, because God doth countenance and grace it, as being the Lord and possessor of it. An enuious man we know will mischief the bruit beast of him

*Text.*

*Doff.*

The Church is Gods inheritance.

<sup>a</sup> Deut. 9. 26, 29.

<sup>b</sup> Cap. 32. 9.

<sup>c</sup> 1 Sam. 10. 1.

<sup>d</sup> 1 Sam. 26. 19.

<sup>e</sup> 2 Sam. 20. 19.

<sup>f</sup> Psal. 74. 2.

<sup>g</sup> Psal. 28. 9.

<sup>h</sup> Iſa. 19. 25.

Reade Psal. 33.

12. & 78. 70, 71.

& 79. 1, 13. &

94. 5. & 106. 5.

40. Iſ. 47. 6. Ier. 2.

7. & 3. 19. & 12.

7. 1 Pet. 5. 3.

*Use 1.*

him he beares a spleene vnto; and will not sticke to wrong his very dogge, and all to despight the owner. Dost thou then persecute the Church, or any member of the Church? The more wretch thou, for let me tell thee, thy hate is not originally and properly to them, (pretend what thou wilt pretend) but to God himselfe, whose inheritance they are.

*Use 2.*

\* 1 Cor. 6. 19, 20.

And secondly, seeing the Church is Gods inheritance and peculiar possession, let none that professe themselves to be of the Church, giue themselves from him to any other; but let vs liue to him, and die to him, for whole vse we are enclosed. \* *Ye are not your owne, therefore glorifie God in your soules and bodies* (saith the Apostle) *for they are his.* If his; then not the worlds; nor the fleshes; nor the deuils. Why then doe we suffer these or any of these to sowe tares and corrupt seed in Gods closures? Why doe wee endure the plants of wickednesse to be set in his field? And why doe wee bring forth fruit vnto our selues or any other, rather than vnto him? Remember whose thou art, or at leastwise dost professe thy selfe to be; and be no longer for the weeds of sinne; nor for voluptuous pleasures to feed on, as bullocks doe on pasture land; but be thou Gods garden of sweet flowers; his Vineyard of fruitfull grapes; and bring all vnto him for first fruits and tenths, that thou maist be his blessed land and possession for euermore.

*Use 3.*

\* 1 King. 21. 2, 3.

y Leuit. 25. 25.

Lastly, this may assure vs for our comfort, that seeing we are his heritage, he will not easily leaue vs nor forsake vs, if we bring forth fruit vnto him. \* *Naboth* could not be drawne to part with the inheritance of his Fathers, though *Ahab* made him neuer so large proffers for it; and much lesse will God who gaue it for a law and ordinance, that none should sell away their inheritance for euer; but if in case that any of his people had sold away any part thereof, then he or his kinne should redeeme it againe if they were able: And in case of

inabilitie,

inabilitie, that which was sold should remaine in the hand of him that bought it vntill the yeere of *Iubile*; in which yeere it should goe out, and then euery man should returne againe vnto his owne possession. Surely he that made this law will bee mindfull of it, and will not easily be driuen to giue ouer his owne inheritance which he hath chosen: And if in case (for the barrennesse thereof) he should forsake it for a time (as hee did this people Israel) yet it would bee but for a time, and not perpetuall: in the end he will returne againe vnto his owne. And thus much briefly for this point.

Now further, in that the Prophet speaketh in the Present tense, *My beloued [hath] a Vineyard*: Albeit the whole Church of Israel and Iudah was at this time so generally corrupted, as that from the Crowne of the head to the sole of the foot, there was nothing found but wounds, swellings and sores, full of corruption (as he had before testified) wee doe observe, that

*Albeit a Church bee corrupted with error and idolatry, yet it is still to be accounted Gods Church, till he haue divorced and forsaken her.*

Thus in the daies of *Ely*<sup>a</sup> Israel was called Gods people; and so his Church, albeit they were not then separated from all false waies, and *Elyes* sonnes (sons of *Belial*, saith the text, <sup>b</sup> who knew not the Lord) remained amongst them. So *Moses* calleth Israel Gods people when he was vpon the *Moyse*, & yet at that time they were in the very act of their Idolatry, which was not vnkowne to *Moses*, for God himselfe enformed him thereof. So in this our Prophets time, <sup>d</sup> albeit this people were sunke deepe in rebellion and idolatry, yet for all that God himselfe doth call them his people, Israel doth not know, *My people doth not consider*. Turne wee our eyes from the estate of the Church in these times to after times, as it was vnder the Gospell, and we shall see the truth of the point propounded. Looke vpon Ierusalem

<sup>a</sup> *Cap. I. ver. 5.*

*Doff.*

A true Church may be corrupted with error & idolatry.

<sup>a</sup> *1 Sam. 2. 24.*

29.

<sup>b</sup> *Yer. 12.*

<sup>c</sup> *Exod. 32. 11.*

*Yer. 7. 8.*

<sup>d</sup> *Isay 1. 23, 225.*

29. & 2. 6. 8.

& 65. 11.

*Cap. 1. 3.*



<sup>c</sup> Mat. 23. 27.

<sup>f</sup> Mat. 5. 21.

<sup>g</sup> Iohn 2. 14.

<sup>h</sup> Mat. 4. 5.

<sup>8c</sup> 27. 53.

<sup>i</sup> 1 Cor. 1. 1, 2.

Cap. 5. 1.

<sup>2</sup> Cor. 12. 20,

21.

<sup>k</sup> Reuel. 2. 8 & 3.

Vſe 1.

<sup>l</sup> See a little booke ſet forth by the Separatiſts of the confeſſion of their faith.

<sup>m</sup> Bucer.

Martyr.

Fagius.

Caluin.

Beza.

Bullinger.

Zanchius.

Innius.

Rollock.

lem in our Sauour Chriſts time<sup>e</sup>; and we ſhall ſee the eleuen Tribes were become Apoſtates, and the Church amongſt them was wonderfully corrupted both in Doctrine and manners, as appeareth<sup>t</sup> by our Sauour Chriſts ſeuere reproofe of both; yea the Temple it ſelfe was almoſt become a den of theeues, full of buyers and ſellers. Yet at this time it was the true Church of God, elſe the Euangelift would neuer haue called it<sup>h</sup> the Holy City. In Saint Pauls time<sup>i</sup> the Corinthians were called the Church of God, and yet at that very inſtant ſome of them were in an herſie; others in inceſt, and other ſome that had not repented of their filthineſſe. Such was the eſtate of the Churches of *Aſia*<sup>k</sup>, yet the title of true Churches were giuen to them.

Thoſe therefore that condemne the Church of *England* for a No-church, and make a ſeparation from it in regard of the errours and corruptions that are in it, are farre from the ſpirit of *Chriſt*, and the *Prophets* and *Apoſtles*, who neuer made any ſchiſmaticall and bodily ſeparation from any true Church, for the corruptions (though groſſe) that were therein found. I deny not but blemiſhes are in euery Church; (for what Church euer breathed in ſo pure an aire, as that it might not iuſtly complaine of ſome thicke and vnwholſome euaporations of error and ſinne!) but becauſe our Mother wants ſome beauty, hath ſhe loſt her face? Becauſe ſhe is blacke, hath ſhe no comelineſſe at all? What is it they charge vs with, be<sup>l</sup> with corruptions? (for fundamentall error they can diſcouer none.) Now doe corruptions in a man make a falſe man; or a corrupt man? So that though they make the worſt they can of our Church, they can make it but a corrupt Church, and not a falſe Church. We haue the true Word of God preached, the true Sacraments of Chriſt Ieſus adminiſtered, which all Diuines<sup>m</sup> in all the reformed Churches in Chriſtendom, which now are or haue bin, do hold to be the infallible tokens of a true Church, and are recipro-  
cally

cally conuerred with the true Church: wee maintaine euery point of the most ancient Creeds: we ouerthrow not the foundation by any consequence. And as yet we haue not receiued a bill of diuorcement. As for *Discipline* (the want whercof they charge vs with) our Church is not destitute of it altogether: I would wee had the execution of so much as our Church alloweth. Neither doe we deny but therein there may be some defects and wants, as appears by those words in the Booke of common Prayer: *untill the said discipline may be restored.* But doth it follow hereupon, that because Discipline is wanting, the Church is fading, and that the infirmity of the one maketh a nullity of the other? That this is necessary for the well-being of a Church I grant; that it is necessary to the essence and being of a Church I utterly deny: Neither will they euer be able to proue it by euidence of Gods Word. The Church of the Iewes thus saith of the Church of the Gentiles: *If she be a wall, wee will build upon her a Palace of siluer; and if she be a doore, we will enclose her with boards of Cedar.* She calleth her a sister, because she had a wall though not of siluer, and a doore though not of Cedar. So is our Church a sister to all reformed Churches, though she may haue some spots in externall matters: And our hope is, that her wall shall be made more costly, and siluer-like, and her doore of Cedar, in Gods good time. In the Interim, *For sake not the assembling of your selues together, as the manner of some is: but exhort one another, and so much the more as you see the day approaching.* Whom thou canst, amend; whom thou canst not, tolerate; in any case beware of offring thy mother so great an iniury as to flye from her. Say shee were poore, ragged, weake; say shee were deformed; yet shee is not infectious: Or if shee were, yet shee is thine, which should be motiue enough for thee to pittie her, to pray for her, to labour for her redresse, not to a-void her.

<sup>a</sup> In the commi-  
nation.

<sup>a</sup> Cant. 8. 9.

<sup>a</sup> Heb. 10. 25.

Quest.

Before I end this point, some haply may demand, what may be thought of the Church of Rome; whether is it to be accounted Gods Church, it being so corrupted with Idolatry as it is?

Answ.

For answer whereto a distinction must be made: Errors and corruptions in a Church are of two sorts; either such as concerne *Manners*, or such as concerne *Doctrine*: As for corruption in *Manners*, they make not no Church, but a bad Church; and therefore in respect of them, they are not to be forsaken by vs, neither to be accounted of, as no Church of God. For corruptions in *Doctrine*; they are either such as are *citra fundamentum*, besides the foundation; and these trouble: or *circa fundamentum*, about the foundation; and these shake: or *contra fundamentum*, against the foundation; and these ouerturne all. The two former are *weakening* errors, and doe not debarre them from being the true Church of God; being but the building of hay and stubble on the foundation; the stubble burnt (I meane not in their fire of Purgatorie) their soules may be saued. The latter are *destroying* errors; and in these, consideration must be had, whether a Church erreth of *weaknesse*, or of *malice*: If it be of *weaknesse*, then are we not peremptorily to conclude against such a Church; for *S. Paul*<sup>e</sup> writes to the *Galatians* as a Church of God, though they were peruerred to another doctrine, embracing a fundamentall error of iustification by works. But if it be of malice or affected ignorance, like <sup>t</sup> *Iannes and Iambres that withstood Moses, resisting the truth*; then doth such a Church cease to be a Church, neither is it any longer to be reputed as a Church. Thus the Church of Rome doth wilfully and obstinately destroy the foundation it selfe, and therefore may be concluded for no Church of God. And so much briefly for the Answer to the Question, with which answer we end this point, and come vnto another.

The Prophet doth not only speake in the present  
tencie

q 1 Cor. 3. 12.

Gal. 1. 2.

2 Tim. 3. 8.

tense [*hath*] but he also speaketh in the singular number [*Vineyard*] not *Vineyards* : and thence we note,

*The Church and Vineyard of God is but one.* There are indeed <sup>t</sup> *threeſcore Queenes, and foureſcore Concubines, and Virgins without number* : but my *Dove, my undefiled is but one* : *She is the only one of her mother.* Thus testiſiech *S. Paul* ; <sup>u</sup> *As the bodie is one, and hath many members, and all the members of that one bodie being many, are one bodie ; ſo alſo is Chriſt (that is, the Church.)* Hitherto likewise tends that ſaying of our bleſſed Sauour ; <sup>\*</sup> *Other ſheepe I haue which are not of this fold ; them alſo muſt I bring, and they ſhall heare my voice ; and there ſhall be one fold and one ſhepherd.*

True it is, this one Church may haue many parts : As the Ocean Sea is but one, yet diſtinguiſhed according to the Regions vpon which it lies : And ſo there is the *Germane Ocean* ; the *Spaniſh Ocean* ; the *Engliſh Ocean* ; the *Iriſh Ocean* ; and the like : And thus there is a Church in *Genewa* ; a Church in *France* ; a Church in *Scotland* ; a Church in *England* ; and yet but one militant Church vpon the earth.

For as a Kingdome diuided into many Shires, and more Townes and Villages, is called one, becauſe it hath one and the ſame King, one and the ſame Law : So the Church is one, becauſe it liueth by one and the ſame Spirit ; and is ruled by one and the ſame Lord ; and profeſſeth one and the ſame faith ; hath one and the ſame hope, and hath beene baptized with one and the ſame baptiſme, as <sup>\*</sup> *S. Paul* writing to the *Ephēſians* declarcth. And not one as tied to any one place ; much leſſe to any one perſon, as the Popiſh Antichriſtian crew, who though they haue nothing in their mouths, ſo much as, *The Church, the Church* (and therein (like Oiſter wiuſes) doe ourcry vs) yet exceedingly infringe the liberties of the Church : for all of them haue made the Catholique Church to be nothing elſe but the *Romane Church*, and <sup>7</sup> ſome of them haue made the *Romane Church* to

*Doctr.*

The Church of God is but one.

<sup>t</sup> *Cant. 6. 8.*

<sup>u</sup> *I Cor. 12. 12.*

<sup>\*</sup> *Iohn 10. 16.*

*Reason.*

<sup>x</sup> *Ephēſ. 4. 4, 5.*

<sup>7</sup> *Hæruius de poteſt. Pape cap. 23. See B. Jewels defence of Apolog. fol. 610.*

*Use.*

\* 1 Cor. 12. 26.

\* 1 Pet. 4. 10.

be nothing else but the Pope: And this is their One. But now for Use.

This *unitie* or *onenesse* of Gods Vineyard should reach vs all, *unitie* and *concord*, that professe our selues to be of this Vineyard. And as in the naturall bodie there is a perpetuall sympathie betweene all the parts, so ought there to be in this bodie mysticall; \* *If one member suffer, all should suffer with it*; if one member be had in honour, all should reioyce thereat. The eye must not say to the hand, I haue no need of thee; nor the head againe vnto the feet, I haue no need of you; but euery member ought to be helpfull to its fellow-members, & willingly yeeld to euery one that which belongeth to them; and according to that of *S. Peter*, \* *As euery man hath receiued the gift, euen so minister the same one vnto another, as good stewards of the manifold grace of God*. For as the incolumitie of the bodie depends vpon the concord of the parts, in the mutuall performance of their duties; so the welfare of the Church, when we thus shew ourselues to be members one of another: And therefore as God hath called vs, so let vs walke; whether we be *Magistrates, Ministers, or others*. Art thou a *Magistrate*? Then thou as the head shouldst rule and governe wisely: woe be to the bodie, when the head is pining, drunken, idle, or the like: see thou be not so; but as the head doth heare and see, taste and smell for the good of the inferiour members; so shouldst thou in that place wherein God hath set thee. Art thou a *Minister*? Then as the *Heart* thou shouldst be the fountaine of life and vitall spirits; doctrine like dew should distill from thy lips. Little ioy haue the other members, when the heart is sicke or heauy. Art thou in meaner place; a *Tradesman, Husbandman*, or the like? then as the *feet*, see thou be found and seruiceable; being ready to goe or runne for the least good that may beride the bodie. And that *unitie* and loue may the better be continued and maintained, let these euils be auoided.

First,

First, *Ennie* or repining at the gifts of others ; a sinne too common, and yet vnnaturall : for doth the foot enuie at the head, because it is preferd before it, as more honourable ? Or is it discontented, because it is clad in leather, when it may be there is a chaine of gold about the necke, or a pretious stone vpon the finger ? Each member is apparelled and decked with such ornaments and vestures as are most seemely for it : A garter is vnseemely about the necke ; and so is a chaine about the leg. A foule fault then it must needs be, to enuie any in higher place, for that credit, honour, and respect which they haue about vs.

Secondly, *arrogancie* and *highmindednesse* for any gift that is in vs about our brethren. The eie is honoured with that necessary and noble sense of seeing ; and so is the eare with that worthy and needfull sense of hearing ; and the nose is preferred before them both, in that profitable and vsfull sense of smelling : Thus he that taketh place before all in some things, must be content to giue place and come behinde others in some things else. Let this cause thee to contemne none that are inferiour to thy selfe in shew.

Thirdly, *curiosity* or *busie meddling* with things belonging not vnto vs. The eie meddles not with hearing, nor the eare with seeing, nor the foot with either of them both, but each member knowes its owne office, and that it lookes to : So arrogate not to thy selfe any thing out of thy owne calling, but containe thy selfe within thy owne bounds and limits. If a mote should fall into the eie, were the foot a fit member to be thrust into the eie to plucke it out ? No, for though the foot be sensible of the trouble, yet it leaues the helping of it to the hand. It is neither fit nor comely for the people to meddle with the office of Magistrates, directing them how to gouerne ; nor with the calling of Ministers, teaching them how to preach. And therefore let all take the Apostles counsell, and <sup>b</sup> *study to be quiet.*



Iſe 2.

c 1 Cor. 3. 3.

quiet, meddling with our owne businesse, leauing other things to whom they doe concerne.

For a second vse; Is the Church but one? Then woe to such as are authors or fautors of any diuision or separation, and so breake the vnity of the Church. Such sinne grieuouſly, as *S. Paul* sheweth, writing to the *Corinthians*, and auoucheth that such are carnall, and walke as men. What answer will Brownists and Separatists make to God at the last day? Oh they were wicked Magistrates, vngodly Ministers, &c. But if the head ake, doth the foot refuse to beare it? Or if the eie be blemished, doth the rest of the members disdain it or contemne it? or whilest it remaineth in the body, refuse to haue fellowship with it? and renounce their owne part in the body because of it? Me thinks this being well considered must needs conuince them. But of these before.

Hitherto I haue beene in the *Proposition* of the Parable: The *prosequution, explication, or narration* of it followeth now to be handled, which beginneth at the latter end of the first verse, and continueth to the end of the sixth.

Wherein we haue laid downe to be considered; first, the Vineyards *Plantation*, in the latter part of the first and in the second verses; secondly, the *Supplantation* thereof, in the foure next.

In the first of these we haue two things to intreat of; as first, of the *Vintors great paines and cost*, which he bestowed vpon it; and secondly, of his *inst expectation* which he made, to receiue fruit from it.

His paines, cost, and care, for this his Vineyards good, appeares in six sundry particulars: First, in the *situation* of it; for it grew, 1. vpon a *Hill*, 2. vpon a *very fruitfull Hill*, In an *borne of the sonne of oile* (for so the words are) by which Hebraisme is set forth the fatnelle and fruitfulness of the place: For by an horne is noted <sup>d</sup> strength, power, and height, vsually in Scripture;

d 2 Sam. 22. 13.  
Psa. 75. 4. 5.  
Luk. 1. 69.

Scripture ; and by oile • fatnesse, and plenty ; and by the sonne of oile is meant, that which commeth of the oile, and is of it : A phrase usuall amongst the Hebrewes. And so wee reade of the *sonne of daies* ; of the *sonne of death* ; of the *sonne of plenty*, and the like. By this phrase then is noted thus much, that they were excellently feared, both for pleasure and profit ; and in so fruitfull a place as if it had beene the tonne of oile, and borne of it.

c *Iob 29.6.*

*Musc. in loc.*

Secondly, in the *Protection* of it, for hee fenced and enclosed it in strongly, that it might not be wasted nor any way annoied.

Thirdly, in the *Elapidation* or *Cleansing* of it : casting out the *stones*, and preparing of the soile by purging it from all noisome things.

Fourthly, in the *Election* or *Chusing* of choice and noblest *Plants* ; such as were of the best kinde to set it with.

Fifthly, in the *Fortification* and further strengthening it : for he built a *Tower* in the midst thereof for the preservation of it.

Sixtly and lastly, in the *erection* and setting vp a *Wine-presse* in it, as being desirous to supply all things that might be usefull for it : So that by all these he testified, that his care for its good was very great. Before I come to speake of these particulars, in generall obserue we,

*God is no way wanting or defectiue in any one point of good husbandry towards his Church and Vineyard.*

Is any thing wanting in it ? that he supplies : Is any thing hurtfull in it ? that he remoues : Is any violence offered to it ? that he withstands : No husbandman shall so labour his ground as God will doe it.

And thus doth God speake of himselfe, professing his prouident care for the good of it ; *In that day sing ye vnto her a Vineyard of red wine. I the Lord doe keepe it ; I will water it euery moment. lest any hurt it : I will keepe it night and day. Where by watering of it, he compre-*

*Doctr.*

God is no way wanting in any point of good husbandrie for his Churches good.

f *I say 27.2,3.*

*Calu. & Musc. in loc.*

hends whatsoever belongs to the dressing and manuring of it; so that no dutie shall be left vnperformed, whereby the good thereof might be procured. And vnto this he addeth *vigilancie*: for what would it auail to husband a Vine with great paines and labour, if afterwards it should be left open for theeues and beasts to enter in and waste it at their pleasures? therefore he promisseth withall, that he will keepe it so that no hurt shall be done vnto it, but the fruits shal haue time to ripen, so that afterwards they may be reaped in their season. So our Sauour <sup>a</sup> hauing compared his Father to an husbandman, sets out his great care in trimming and dressing of his Vine, by taking away those branches which were barren, and purging those which were fruitfull, so that they might become more fruitfull; omitting no part of his skill, neither to the one or other. The like care is <sup>b</sup> shewed in that Parable propounded by our Sauiour of the fruitlesse figge tree; And in that which the Apostle propounds <sup>i</sup> of the good and bad soile; in both which the great and constant paines of this husbandman is declared.

<sup>a</sup> Iohn 15. 2.

<sup>b</sup> Luke 13. 8.

<sup>i</sup> Heb. 6. 7.

*Reas. 1.*

And no wonder: For first God loues his Vineyard dearly, as hath beene before shewed: now we see, that field which a man takes most pleasure in, he takes most paines about: no man will bestow such cost and labour vpon a tenement he holds but from yeare to yeare, as he will vpon his owne inheritance. This may be one reason why he so husbands it, to make it pleasant and fruitfull, because his loue is set vpon it, and his delight is in it.

*Reas. 2.*  
<sup>a</sup> Iohn 15. 8.  
Matth. 5. 16.

Secondly, the Churches fructifying, is Gods glorifying, as our Sauiour telleth his Disciples, <sup>a</sup> *Herein is my Father glorified, that you beare much fruit*: For looke as it tends to that husbandmans praise, whose fields exceed the fields of other men in fruitfull crops; So we being Gods Vineyard, set and planted by his right hand, doe then commend his husbandrie, and set forth his

his praise, when we are laden with the fruits of righteousness, <sup>1</sup> as the Apostle sheweth. No wonder then if God be so diligent in his husbanding of his Church, seeing the fruitfulness of the Church brings praise and honour to his name; which is the maine end he proposeth to himselfe in all his actions (as hath beene before proued.)

<sup>1</sup> Phil. 1. 11.

And is God so carefull a husbandman of his Church? hath he so prouident a care for the good of it, as that if any thing be wanting he supplies it; or if any thing be hurtfull in it he remoues it? Then may all wicked ones hence take out a lesson, to their griefe and terror: For woe to them who are in the Church of God but as thornes and briars: hurtfull and noxious to the <sup>m</sup> Lillies. God is a better husbandman than to suffer these for euer: A day will come when he will view his field and stub vp all winding and wounding briars; all renting and ranckling thornes that fetch away the clothes, yea skinne and flesh too from off the Lambs of Christ with their entanglements. It may be God may suffer these for a while as he did the Canaanites in Israel, lest the wilde beasts should breake in vpon them: and as a wise husbandman permits such to lie in the hedge for a yeare or two, and makes them seruiceable for the stopping of a gap or some such purpose: but in the end when they are seare and rotten in their sinnes, then he will haue them to the fire, for thars their portion.

<sup>m</sup> Cant. 2. 2.

Secondly, it should admonish all to looke vnto their growth that it be good and kindly: if the roots of trees run too deepe into the earth, they must be cut off shorter; if the branches of a Vine spread too farre, they must be pruned neerer; and if the canker once eat into, or cleaue vnto our trees we set, we burne them, smoake them, or the like: And so if we be too much rooted by our affections in things below, or suffer them to spread abroad too farre; or let the canker of sin to eat into our soules (be we what we wil be) God will giue vs many a cutting,

*Use 1.*

*Use 2.*

cutting,

Use 3.

cutting, pruning, smoaking, that if it be possible we may be brought into better case.

Thirdly, this may comfort such as are euermore bewailing their little growth in grace; maruellous defective they are in virtues of all kindes; as in *faith, meeknesse, patience, thankesfulnesse, heavenly-mindednesse*, and the like; and albeit they haue some good desires and vnfained purposes and resolutions to bring forth fruit to God; yet wihall they finde such strong corruptions in themselves, as *pride, vaine-glory, worldlinesse, lust, passion, reuengefulnesse*, with such like; as that they be euen out of hope, and know not what to iudge of their owne estate, but feare they belong not vnto God, because they are no better husbanded: Now let me speake a word to the soules of these, and let my words be to them as *the raine to the new-mowen grasse*: Dost thou not see the Husbandman suffer his ground to lie as though he had forsaken it? and for a time to endure to haue weeds and thistles grow thereon, euen when he hath a purpose to breake it vp with his plough, and bestow much cost thereon? yea and after he hath turned it vp, to let it lie; as if he were a weary of his paines; when notwithstanding he comes with his plow againe, and giues it another tilch or two, & then sows his seed; being all the while before but a preparing of the soyle for the receiuing of it. The like is Gods dealing with his dearest seruants; he many times suffers them to bring forth the weeds of sinne, and to lie in their wickednesse for a time (as we see in *Dauid, Peter*, and some others) as if he had cast them off; but it is for no other end but to mellow their hard hearts by humiliation and godly sorrow, and to teach them to distaste their pride, and not to trust to their owne strength hereafter: But notwithstanding, in due season he doth returne, restore, and lift them vp againe. And therefore wait thou a while. Is thy heart hard and stonie? why in his due time he will mollifie and mellow it, and make it fit for the seed

n Deut. 32. 2.

of

of grace, by bringing downe all high hills of presumption, and making deepe and long furrowes of mortification in it: Hath he begun to scatter the seeds of grace within thy soule? Why then he will follow thee, and so husband the least dram thereof, be it but a graine of mustard seed, as that it shall shoot vp to ripenesse, and become as a mighty tree, so that the birds of the aire shall come and lodge in the branches of it. And so far as much as thy heart is as apt to bring forth sinne vpon the least temptation, as the best and fattest ground is to bring forth weeds vpon the sweetest Aprill showre; God will daily looke vnto thee, and no sooner shall a weed peepe out, but he will with his weeding hooke haue it vp; nor a superfluous twig sprout forth, but he will with his pruning knife cut it off; according to that which our Sauour teacheth, *P. Euery branch that bringeth forth fruit he purgeth, that it may bring forth more fruit.* And therefore discourage not thy selfe, for thy soule is the field not of the sluggard, but of a carefull husbandman, who will so follow thee, as that thou shalt euery day grow more fruitfull in grace and goodnesse.

o Mat. 13. 31, 32.

P. Iohn 15. 2.

And lastly, hence let good Ministers (who are Gods Deputies to husband this his Vineyard) learne diligently to follow their vocation, omitting no manner of paines that may tend to the fructifying of the Church, seeing God himselfe omits none. Let vs obserue our times and seasons, and sometimes plant, and at other times water, with exhortations, perswasions, and the like: and as occasion serues, let vs sometimes prune with *reprehensions, obiurgations*; and if need require, with the knife of discipline: euermore being occupied about some thing that may make for the good thereof; remembering that it is Gods Vineyard wee labour in, and not mans; and he is able to recompence the faithfull and punish the vnfaithfull: which should make vs to be the more circumspect and laborious in our calling, taking

*Vse 4.*



*Damasc. Papa,  
epist. 4. Dist. 78.*

taking heed to what seed wee sow, and to what plants we set. Alas for such as are idle, negligent and regardless of the Vineyard of the Lord; who like Harlots, so soone as they be brought to bed put forth their children to other nurses, that themselves might haue the better leisure to take their pleasure and satishie their lust: how will God alledge his owne example against such for their conuiction, and strike their eares with that chiding and vnpleasant voice; Away thou disloyall and vnprofitable seruant into viter darknesse?

*¶ Caluin. & Vrsin. in loc.  
Theologia symbolica non est argumentatua.*

This in generall: Come we now to the particulars, wherein this good Husbandman shewed his great care for his Vineyards good. In handling of which I would be loth to be found too curious: I confesse I am of their iudgement, ¶ who thinke it not so fit, to sift euery branch too exquisitely or exactly; for euery string of a Parable is not to be strained, nor too curiously to be pressed, lest in stead of milke we fetch blood. The principall scope is especially to be regarded, beyond which nothing is to be vrged. I intend therefore to gather from these branches such fruit as hang lowest for my reach, and as will readily and naturally, and (as it were) of it owne accord fall into our hands: I hope I shall offend no reasonable hearer nor reader in so doing.

*Bacchus amat  
colles, Aquilonem  
& singora sylua.*

The first particular wherein God commends his loue and care to this his Vineyard, is in the *situation* of it: He chose for it such a place and place as was, First, commodious; for it was a *Hill* (which place vines loue well and best prosper on.) Secondly, *fertile* and *plenteous*; for it was *A very fruitfull Hill*, or the horne of the son of oyle; by which Hebraisme the farnesse and fruitfulness of the place is set forth, as wee haue seene before. Put both together, and thence we learne,

*Doctr.*  
God often giueth the fat of the earth to his Church for a possession.

*The fat of the earth is often giuen by God to his Church and people for their possession.*

God often giues abundance of temporall good things and earthly blessings to his owne people, as well

as to the wicked; and as *David* sheweth; hee prepareth a table for them even in the presence of their enemies, and doth anoint their heads with oyle, and so fill their cup as that it runneth over. A cloud of witnesses might be brought to iustifie as much, both out of the old Testament and new. Out of the old these; *Abraham, Lot, Isaac, Jacob, Job, David, Solomon, Hezekiah, Iehoshaphat, Iosiah*, besides others: All good and rich. Out of the new Testament these; *Ioseph of Arimathea*, a rich man, an honourable Councillor; and he was a good man and iust: *Ioanna* the wife of *Chnza*, *Herods Steward*, and *Susanna*, both the disciples and followers of Christ, with many other of all estates; *Some rich, some noble, some wise, some mightie and of great account*, as the Apostle sheweth. Agreeable hereunto is that promise, that *\* Riches and treasures shall be in his hands that feareth the Lord*: And that Prophecie, that the *\* Rich should come to the people of God, and ioyne with the Church*.

Reasons may be rendred; as these: First, that the wicked might not altogether trample on them. Or secondly, say God could not enrich them. And therefore God will giue to some, that they may see he could enrich all the rest if hee saw good, and that it would make for their good. Or thirdly, that neither they nor theirs may stand to the wickeds finding, who are hard hearted, and would giue them but short allowance, if they were at their providing.

This may serue, first, to restraîne men from rash censuring of the rich, as if wickednesse were of necessitie bound to wealthinesse, as heat is to the fire, when wee see, A rich man may be a good man: Wealth and wisdom may dwell together; righteousness and riches may kisse each other. *\* Yee cannot serue God and Mammon*, saith our Sauour; he doth not say (as it is well obserued) *Yee cannot haue God and Mammon*; but, *Yee cannot serue God and Mammon*: for he that is the ser-

uant

*1 Psal. 23. 5.*

*1 Gen. 13. 7. & 24. 35.*

*Iob 1. 1, 2, 3. &*

*31. 24, 25.*

*1 Matth. 27. 57.*

*Mark. 15. 43.*

*Luke 23. 50.*

*Luke 8. 3.*

*1 Cor. 1. 26.*

*\* 1 Psal. 112. 1, 3.*

*\* 1 Esay 60. 11.*

*Reas. 1.*

2.

3.

*Ysa. 1.*

*1 Matth. 6. 24.*

*Chrysost.*

*Aret. in loc.*

<sup>a</sup> Aug. in Psal. 9.  
Ser. 1. tom. 10.

Vse 2.

<sup>a</sup> Prov. 3. 16.  
Sunt Dei dona,  
ergo in se bona,  
Aug. epist. 70. ad  
Bonif.  
Ne putentur ma-  
la, dantur & bo-  
nus; ne putentur  
summa bona, dan-  
tur & malis.

<sup>b</sup> Quid facit sub  
tunica penitentis  
regius animus?  
Hier.

Obiect.

<sup>c</sup> Luke 16. 9.

<sup>d</sup> Math. 13. 22.

Resp.

Crimen non est in  
rebus, sed in usu  
agentis. Bern.

uant of God must be the master of his money: And so he may haue both the one and the other. <sup>2</sup> Poore *Lazarus* indeed attained vnto euerlasting life, and the rich Glutton was tormented; but yet it was rich *Abraham* which did hold poore *Lazarus* in his bosome. And therefore conclude we, It is not wealth, but vice that ex-cludes out of Gods kingdome: A man may be wealthy and wise; great and gracious. In heauen you may finde such, though they be *ravities* there.

Secondly, this may teach vs not to contemne these outward things, but to esteeme of them as good blessings in themselves, and be thankfull for them; when we haue them giuen vs. <sup>a</sup> *Length of daies is in her right hand; and in her left hand riches and honour.* They are the gifts of God then, and therefore good: indeed they are but gifts of the left hand, and therefore not the chiefest good. They are giuen to the good, that wee may not vnderalue them; and they are giuen to the bad, that we may not too highly prize them. It was then but a foolish part of *Crates*, a man of great riches and a *Philosopher* at *Thebes*, to cast his wealth into the sea, saying he would destroy it, lest it should destroy him: for neither needed. And as great folly for *Friers*, *Heremites*, and *Anchorists*, to vow and professe voluntary pueritie vpon the like ground. I haue seene a rotten logge yeeld as much saw-dust, as a peece of good timber: And *Ierome* <sup>b</sup> espied a proud heart, vnder a Monkes Cowle.

If any doe obiect that our blessed Sauour calleth riches <sup>c</sup> the *Mammon of vnrighteousnes*, and <sup>d</sup> *thornes* and *snarcs* to choake and catch the soule: They are to know that our Sauour therein aimeth not at riches as they are in their owne nature; nor as they are vted and possessed by the faithfull; but as they are abused by the wicked vnto sinne, either in their vnlawfull getting or posses- sing; and so they are as a sword in a mad-mans hand: The abuse, and not themselves, is to be reiected.

The second *Particular* that manifests Gods care, is his  
Protecting

*Protecting* of it in building a *Fence* about it: and that teacheth vs,

*Gods Church and people are strongly fenced in and protected from the rage and fury of their enemies.*

What the *Deuill* confesseth of *Iob*, is true of all Gods people; \* *Thou hast made a hedge about him, and about his house, and about all that hee hath on enery side.* The truth of this I will endeavour to shew in sundrie particulars.

For first; the *unreasonable creatures* are as a hedge and defence vnto them; God many times sends armies of them as a valiant garison to defend his *Israel*. Yea<sup>f</sup> the very *waters* shall bee as a wall of defence vnto them, as well on their right hand as on their left. The cruellest of these creatures God often makes both their *Friends* and *Patrons*.

Secondly, they are oftentimes fenced and protected by the very wicked. *Chaffe* and *straw* is good to preserve the corne, though otherwise it be good for little but to burne. Thus the cursed *Canaanites* shall remaine a while amongst the *Israelites* (as before was shewed) and not bee destroyed at once, but by little and little; as Gods people got more and more strength, that the wild beasts of the field might not breake in vpon them or molest them.

Thirdly, the *godly* as an holy armie doe rise vp in their defence to helpe them; sometimes by making *Apologie* for them; otherwhiles by sending *aid* and *succour* to them; and continually by their *prayers* which they put vp to God for their preservation and safety.

Fourthly, the *glorious Angels* & that excell in strength doe<sup>h</sup> pitch their tents about them, and<sup>i</sup> keepe them in all their waies. These are the<sup>k</sup> watchmen ouer the wals of the new *Ierusalem*, and of the mountaines about the same.

And lastly, in all these and aboue all these, the *Lord* himselfe

*Dott.*

Gods Church is strongly fenced from the rage of their enemies.

<sup>c</sup> *Iob* 1. 10.

<sup>f</sup> *Exod.* 14. 22.

<sup>g</sup> *Psal.* 103. 20.

<sup>h</sup> *Psal.* 34. 7.

<sup>i</sup> *Psal.* 91. 11.

<sup>k</sup> *Esa.* 62.

<sup>1</sup> Zach. 2.5.<sup>m</sup> Isay 4. 6.<sup>n</sup> Psal. 18.2.*Reason.*<sup>o</sup> Zach. 2.8.*Vse 1.*<sup>p</sup> Psal. 2.1.

himselfe is the defence and protection of his people: He is vnto them <sup>1</sup> a wall of fire round about: Hee is <sup>m</sup> their covert, their shadow, and their place of refuge. He is <sup>a</sup> their Rocke; their fortress; their strength; their buckler; their high tower, and their deliuerer.

Desire we to know the reason why the godly are so hedged about and so strongly fenced? then take it in a word. There is a neere bond & coniunction betwene God and them; they are his friends; they are his subiects; they are his seruants; they are his children; they are his Spouse; yea the members of his owne body, according to that saying; <sup>o</sup> He that toucheth you, toucheth the apple of mine eye.

Which being so, let none thinke to preuaile against them or ouercome them. True it is, the Church is a weakerent in it selfe; and the godly are like a small flocke of sheepe, for the most part very impotent and feeble in regard of outward strength: when their enemies are like raging Lions; and besides for multitude very many, who vse all their wit and wealth, power and strength that possible they can vse or deuise, for the razing and ouerthrowing of Gods Church and people. Yet the flocke of Christ still remaines, and euer shall remaine; all the power and policy of men and deuils shall neuer be able to subdue them. For albeir wee are harder assaulted, yet not any are better protected; their garison is strong and mighty; God himselfe is their rocke and fortress, their shield and bucler: and vntill that be broken or smitten thorow, they shall neuer be wounded. Let then all *Atheists*, *Papists*, and all other, cease plotting and deuising any thing, which may bee hurtfull or pernicious to any of Gods children; for if they doe, let them be well assured their labour will bee <sup>p</sup> in vaine. And he is a very foole that will attempt any thing which he knowes for certainty will neuer come to good, but proue his bane and ruine; as all their wicked plots and proiects will most assuredly in the end.

Hence

Hence also ariseth much comfort to Gods people; for they are safe and sure vnder the wings of the Almighty: they are strongly fenced about and preserved with a continuall guard. That ¶ which *Elisba* and his man saw with bodily eyes, euery beleuer may be assured of by faith.

*Vse 2.*

¶ 2 King. 6. 17.

No *Monarch* on the earth hath a stronger garison than the meanest *Christian*, neither is any mans safetie better provided for than is the godly mans. So that he may be bold and confident at all times, in all places, and in the midst of the greatest dangers. Whether hee walke abroad or stay at home; whether he be in company or alone; whether it bee in the day or in the night; whether he wake or sleepe; he may sing and say with *Danid*, *I will feare no euill*. Let the enemies of the Church band themselues together against it, to molest it: let *Pharaoh* and his hoast pursue Gods Israel: God will suddenly step forth and cause the cloudy pillar to remoue behind his people, and to be betwixt their enemies and them; As if God should say, before they touch thee they shall overcome mee O Israel. Let vs then goe on as God commanded them, and keepe our selues in our waies, and then feare nothing, for God will fight for vs, let vs hold our peace.

¶ *Psal.* 23. 4.

¶ *Exod.* 14. 19.

*Vers.* 14.

The third particular here mentioned is its *Elapidation* or cleānsing: *He gathered out the stones thereof* ] whereby is meant ( as before was shewed ) the *Idolatrious beathen*, whom God *drome out before* his Israel, that they might not hinder this his Vineyards growth. Hence we inferre,

¶ *Psal.* 44. 2.

*It is not safe nor profitable for the Church to suffer wicked Idolaters, or other obstinate sinners to remaine within the Church:* Of such Gods Vineyard must be rid, and his Church purged.

*Dott.*

Toleration of Idolatry, is not for the Churches safety.

Will you heare in a few words what the Scriptures say for confirmation hereof? It is commanded in the law, "that the false Prophet, and seducing Idolater, whe-

¶ *Dent.* 13. 1. & seq.



\* Deut. 29. 18.

x Levit. 19. 19.

y Deut. 22. 10.

*Hec ad litteram  
videntur esse ri-  
dicula. Ordin.  
gloss. in Levit.*

z Reuel. 2. 6.

a Reuel. 2. 14.

b Reuel. 2. 20.

c Ios. 23. 13.  
Iudg. 2. 1.

## Reason 1.

d Reuel. 3. 16.

e 1 King. 18. 21.

## Reason 2.

f 1 Cor. 5. 6.

ther he be brother, or sonne, or daughter, or wife, or friend, should bee taken away and slaine without mercie or pitie, that all Israel may heare and see and feare, and not dare to commit the like. And againe, \* There shall not bee amongst you man, nor woman, nor family, nor tribe, which shall turne away his heart from the Lord our God, to goe and serue the gods of these Nations. Besides, it forbad x sowing of the field with mingled seed; y plowing with an Oxe and an Asse together; the wearing of a garment of diuers things, as linnen and woollen mixt together. Now these lawes according to the letter seeme ridiculous, (saith the glosse) but the thing that God intends hereby to shew is, that he cannot away with a mixt Religion. The Church of Ephesus z was commended for hating the workes of the Nicolaitans: but Pergamus a was reprov'd, for suffering them that maintained the Doctrine of Balaam: and Thyatira b blamed, for suffering Iesabel to teach and deceiue Gods seruants. And why in Scripture are Idolaters called, c stumbling-blocks, snares, thornes, traps, whips, and destruction, but because they proue so to the people amongst whom they liue? Israel sound them so, and England did no lesse in Queene Marias daies: and France doth so. For, from whence spring these commotions, tumults, horrible massacres, and bloody tragedies, but from the diuersity of Religion amongst them?

And indeed, what agreement hath light with darkness, or God with Belial? The Lord can neuer digest two contraries, though neuer so well mixed or wisely tempered in matters of religion, as the Church of Laodicea d sheweth. Hereupon zealous Elijah exhorteth the people after this manner; e If the Lord be God follow him; and if Baul be God, goe after him.

Besides, f Doe yee not know that a little leaven leaueth the whole lump? Sinne therefore being infectious, the sinner is not to bee tolerated in the assembly of the righteous.

Take

Take wee occasion hence to magnifie Gods name, who hath beene so gracious to this his Vineyard, which his owne right hand hath planted in this Land, as to cleanse it of all such stones as might any way hinder the prosperity or flourishing estate of it. Our streets are well swept and rid of that Popish rubbish, wherewith formerly they haue beene much annoied: Those dens of theeuers are dispersed; those buyers and sellers of Popish trash, *Monks, Friers, Massemongers, and Iesuits*, are whipt out of the Temple, and driuen from amongst vs: He hath pulled downe that great *Idoll of the Masse*, with other Idols that were set vp to bee adored, and hath abolished the manifold heresies and corruptions of false doctrine: And withall hath blessed vs with so religious and prudent a *King*, as is a constant *Defender of the Faith*, and an open aduersary to superstition and Idolatry. *What shall we now render to the Lord* for all these testimonies and tokens of his loue towards vs, but *take the cup of Salvation*, and praise with tongue and heart the name of God? acknowledging his goodnesse in deliuering vs from the Romish bondage, labouring to bring forth the fruits of the Gospell, to the glorie of his name and our owne endlesse saluation.

This likewise serueth for the *Admonition*, 1. Of *Ministers*, whom God hath reposed such great trust and confidence in, as to be the dressers and keepers of his *Vineyard*; that wee be found faithfull, and (what lies in vs) remoue whatsoever may any way annoy it: For which end, Christ hath not only committed vnto vs *the sword of the spirit*, which is the word of God, wherewith we may <sup>h</sup> *conuince* gainsayers, but also <sup>i</sup> *the keyes of the kingdome*, that men being conuicted and not conuerted, nor reclaimed, they may be cast out and expelled, either for a time as the incestuous <sup>k</sup> *Corinthian* was, or for ever euen vnto the comming of the Lord: Which kinde of excommunication, the Apostle calls <sup>l</sup> *Maran-atha* (of *Mara*) the Lord, (and *Attha*) he

*Vse 1.*

*Vse 2.*

<sup>g</sup> *Ephes. 6.*

<sup>h</sup> *Tit. 1.*

<sup>i</sup> *Matth. 16. 19.*

<sup>k</sup> *1 Cor. 5. 5.*

<sup>l</sup> *1 Cor. 16. 22.*

<sup>m</sup> 1 Cor. 5. 5.

<sup>n</sup> 2 Tim. 2. 17.

*Verbum informans, virgare-formans.*

o Rom. 13. 4.

p Psal. 101. 8.

q Cant. 2. 15.

commeth, <sup>n</sup> being interposed for sound sake. Which censure being so grievous as it is, (for it is a *delivering up to Satan*) ought not to be inflicted rashly for every trifle, but deliberately in matters of weight and moment, and in such cases as expressly shut out of the kingdome of heaven, such as these the Apostle mentioneth, 1 Cor. 5. 6. because it is a declaration of that which is by God done in heaven. In the execution whereof, let all such as it doth concerne, beware of filthy lucre, and faithfully discharge what is committed to them, not suffering the notoriously prophane to remaine within the Church, lest others bee endangered and infected by their society; for <sup>o</sup> *their very words* (and much more their conversation) creepeth and corrupteth as a gangrene.

2. *Magistrates*, who must second the word of information, with the rod of reformation, and backe the Ministers of the Word, by the vse of the temporall sword, which they must not <sup>o</sup> beare for nought, but as the Ministers of God, take vengeance on them that doe euill. These are Gods Surrogates and the Preachers hopes: Our words are thought aire, where their hands doe not compell. Good lawes are made against the wicked and prophane; but what are wee the better for Gods owne lawes without execution? If those who haue the charge imposed, and the sword put in their hands, stand like the picture of S. George, with his hand vp, yer neuer strike, it will fare full ill with the Vineyard of the Lord. Let it bee their care with David, <sup>p</sup> *carefully to destroy the wicked of the Land, and to cut off all wicked doers from the City of the Lord.* <sup>q</sup> *Take vs the foxes, the little foxes, that spoile the vines; for our vines haue tender grapes.* Let neither young nor old bee spared. And of all other, let that *Romish Reinard* and his *Cubs* (extrauagant Priests and Iesuits, with other obstinate Recusants) bee hunted, as most hurtfull to our Vineyard.

For

For what thinke you of these Positions: 1. <sup>r</sup> Neighbours if Heretikes (meaning thereby Protestants) may lawfully be spoiled of their goods, though indeede it were better (say they) to doe it by the authoritie of the Iudge.

2. <sup>c</sup> It is lawfull for Parishioners to defraud Protestant Ministers of their Tithes, and of this, *Non est dubium*, say they, there is no doubt to be made.

3. <sup>r</sup> Men are not bound to restore that which they haue receiued, or to satisfie their creditours, who are tainted with heresie.

4. <sup>u</sup> A Catholike wife is not bound to giue due beneuolence to her husband, being a Protestant.

5. <sup>\*</sup> By the heresie of the father a childe is freed from his obedience: So that if a Priest returning into England, findeth his father to be a Protestant, he may deny him to be his father, meaning that he is not such a one as he ought to acknowledge for his father.

6. <sup>x</sup> That Heretikes may not be tearmed either children or kindred; but according to the old Law, thy hand must be upon them to spill their blood.

7. <sup>y</sup> That it is not lawfull for Christians to tolerate an hereticall King: they may expell him, depose him, yea murder him. And this (they say) is agreeable to the Apostolique doctrine.

8. <sup>z</sup> If warre be once proclaimed by them against Sectaries (that is, in their language, vs Protestants) then it is lawfull for any priuate man, to take, spoile, kill such Sectaries, and burne their houses ouer their heads.

9. <sup>a</sup> It is lawfull for Catholike Princes to make league with Protestants, only for their owne aduantage: as for example, to dispatch some busineses which binder them from falling vpon Protestants with their whole forces.

10. <sup>b</sup> And that one may sweare with Equiuocation and mentall reservation, is good positieue Diuinitie with them.

By these and the like Positions, which they maintaine, we plainly see, how they dissolue all bands of humane

<sup>r</sup> Decret. Papal.  
apud Grat. caus.  
15. Gloss.

<sup>c</sup> Alanus Cardi.  
& Parsonus.

<sup>e</sup> Simancha Epif.  
Pacens. Inslit.  
Cath. tit. 46.

<sup>s</sup> 73.  
<sup>u</sup> Simanch. Inslit.  
Gregor. 13.

<sup>\*</sup> Simanch. quo  
sup. tit. 46. §. 74.  
& Alan. Card.

<sup>x</sup> Apud Grat.  
gloss. in Decret.  
lib. 5. ex Decret.  
Greg. 9. Caus. 23.  
q. 8.

<sup>y</sup> Bellar. lib. 5. de  
Rom. Pontif. cap.  
67. & 4.

<sup>z</sup> Simanch. Inslit.  
Cathol. cap. 45.  
Sect. 13.

<sup>a</sup> Paulus Winde-  
bek in delib. de  
heret. extirp. pag.  
414.

<sup>b</sup> Card. Tol. lib. 4.  
Inslit. Sacerd.  
cap. 21.

fellowship, and strangle the vitall spirits of humane societie. Whether it be safe then to suffer such iudge yee. Besides, as is their *doctrine*, such is their *practise*. in deposing Kings and Emperours, practising hellish treasons, iustifying the murdering of Princes, making leagues only for their owne ends; breaking their promises, oathes, vowes, at their pleasure. Can it then be well with the Vineyard, if these Foxes be at libertie? Can it be well with the Lambes of Christ, if these Wolues be suffered to range about? Can *Israel* enioy the Land of *Canaan* in quiet, if these *Canaanites* be not subdued as seruants to the Congregation, or subuerted as enemies? Let therefore all such Magistrates as tender the good of their King and Crowne, Land and State, doe their best to watch and catch these Foxes: lenitie and mildnesse hath long bene vsed. Now <sup>c</sup> (to vse the words of a late worthy Prelate) some iustice with mercie would doe well: some trots with the fire that warmes these Snakes in the bowels of our Land: some pluckes at these thornes and prickles in our eyes (the mean time) and will be hereafter in our sides and hearts, lest if Iustice goe on to sleepe as it were her dead stepe, the cares of disloyaltie, treasons and seditions, be so thick sown in the field of this Kingdome, by those enuious ones, the Seedefinen of *Rome*, that it will be difficult and maistric afterwards to remoue them.

3 And let all good *Christians*, of what estate or degree soeuer, beware of hauing any inward societie or familiaritie with Idolaters, or other obstinate sinners and offenders. It is worthy our remembring, how <sup>d</sup> when the Emperour *Theodosius senior* was desirous to confer with *Eunomius* the *Arrian* Bishop, his wife, *Placidia* the Empreſse, very earnestly dissuaded him, lest hee being peruerted by his speeches, should beginne to like of his heresie; and surely there is more danger of being infected by them, than of doing good vpon them: Easier is it to draw a prophane person from hell-gates, than to remoue

<sup>c</sup> Doct. Kings  
Sermon at  
White-Hall,  
Notemb. 5.  
Anno. 1608.

<sup>d</sup> *Zozom. lib. 7.*  
cap. 7.

remoue an opinion from a wilfull minde. Let vs all with \* *Jacob* cleanse and purge our families of these and such like baggage, not suffering any † vn godly person to dwell with vs. We see how it is in the bodie; when nature hath any euill or vnprofitable humours that oppress the stomacke, it is forced to cast them out for the preseruacion of the health of other parts. So should it be with vs; if wee perceiue our families to be endangered by obstinate and obdurate sinners, it should vomit them out as raw and vndigested humours by timely eiection, lest the whole head wax heauie, and the whole bodie sickly, and so the vitall parts languish. To conclude, let vs all pray, and pray heartily for this Vineyard in this Land, as all are directed by authoritie: \* *Lord strengthen the hands of our gracious King, the Nobles and Magistrates of the Land, that with iudgement and iustice, they may cut off and root out that Babylonish and Antichristian Selt, out of the Confinnes and limits of this Kingdom, that they may neuer preuaile against vs, nor triumph in the ruines of this Church.* And with our Prayer let all protest with one ioynt voice to God; † *Thou art my Lord, &c. their sorrowes shall be multiplied that hasten after another god: their drinke-offerings of blond will I not offer, nor take vp their names into my lips.*

Now in the next place consider we of Gods great loue to this his Vineyard, in regard of the *Choice Vine* where-with he planted it. It was not of an ordinary, but of the best and noblest kinde. Which whether it be meant of all the seed of *Abraham* in generall (as some would hane it) or of some of the choicest persons of the house of *Iudah* in particular (as of *Dauid*, *Solomon*, and other such godly Kings) (as some other take it) yet this will follow,

*The godly and their seed are the noblest plants and choicest persons.* Such as are godly, such are most excellent.

<sup>n</sup> *My goodnesse (saith Dauid) extendeth not to thee,*

I 4

but

\* *Gen. 35. 2.*

† *Psal. 101.*

§ Prayers appointed for the first of Nouember, the first after the second Lesson.

h *Psal. 16. 2. 4.*

*Doctr.*

The godly are the choicest, chiefest.

<sup>n</sup> *Psal. 16. 2. 3.*



o Prov. 12. 26.

p 1 say 4. 5.

*Reason.*

but to the Saints that are in the earth, and to the excellent in whom is all my delight. Where see how that Kingly Prophet honoureth such as are Saints, with the name of *Excellent*, and *Worthies of the earth*. And Solomon his sonne affirmeth as much, when he telleth vs,<sup>o</sup> *The righteous is more excellent than his neighbour*; i. he is better beloued and graced of God, and hath that in him, which maketh him more honourable, than any other who is vnrighteous and sinfull. And our Prophet *Isaiah* calleth the godly in plaine termes, *The glory: Upon all the glory* (saith he) *shall be a defence*. Thus as the godly goe before all other in virtue, so they goe before them in honour; and as they exceed others in pietie, so they surmount them in excellencie.

And that this is truth, viz. That the godly are the noblest and choicest persons, may appeare further, if we consider,

- q 1 Pet. 2. 9.  
 r 1 Iohn 3. 9.  
 s 2 Cor. 6. 18.  
 t Coloss. 3. 6.  
 u Hos. 10. 9.  
 \* Ephes. 2. 3.  
 x 1 Sam. 26. 16.  
 y Iohn 8. 44.  
 z 17. 2.  
 a Matth. 23. 15.  
 b Iohn 12. 36.  
 c Acts 3. 25.  
 d Rom. 9. 8.  
 e Mark. 2. 19.  
 f Matth. 8. 12.

g Psal. 95. 3.  
 h 4. 5.

i Psal. 45. 9.

1. Their *Race* and *Pedigree*: for they are descended of the bloud royall, they are *borne of God*, being *sonnes and daughters of the King of Kings and Lord of Lords*. And whereas other men are called, *children of the earth*; or *children of disobedience*; or *children of iniquitie*; or *children of wrath*; or *children of death*; or *children of the Devil*; or *children of perdition*; or *children of Hell*; we shall finde that all the godly are called, either *children of light*; or *children of the Prophets*; or *children of the Promise*; or *children of the wedding chamber*; or *children of the Kingdome*. Thus for *birth* and *bloud* they exceed all other of the earth besides.

2. Their *kindred* are *verie rich and noble*: For their *Father* they haue him *in whose hands are all the corners of the earth, and the strength of all hills is his also*. *The Sea is his, for he made it; and his hands prepared the dry land. A great God is he, and a great King above all gods*. For their *Mother* they haue a great *Queene*, who hath *Kings daughters and honourable women for her*.

her attendants, <sup>k</sup>being clothed in rayment of gold and needle worke. For their Brethren, they haue Christ, the great heire of the world, <sup>l</sup>who is not ashamed to call them Brethren: and all Saints vpon the earth besides. Now <sup>m</sup>seemeth this a light thing vnto you?

3. Their Place and Dignitie is very great; they are in high place and office, being made by Christ <sup>n</sup>Kings and Priests vnto God his Father: They are in high authoritie to command and rule, like Kings and Priests, who haue the chiefeft roomes of all.

4. Their Attendants are honourable. The <sup>o</sup>glorious Angels that are aboute, and which excell in strength, doe euermore wait vpon them, and are become <sup>p</sup>ministring spirits sent forth to minister for those who are heires of saluation. Yea Kings and Queenes are but as nurses to them, and they must doe them homage, worshipping with their faces towards the earth, and licking vp the dust vnder their feet.

What shall we neede to speake of other things, where in one man is wont to excell another, and thereby wax glorious and become renowned? Who are wise besides these? Are not these only <sup>r</sup>A wise, prudent and understanding people? Who are valiant but these? Are not these the <sup>s</sup>Charists and horsemen of Israel? Who goe fine but these? Are not these they <sup>t</sup>who are arrayed with pure fine linnen and shining? Doe not these goe clothed with the golden and silken robes of Iesus Christ, and of his Spirit? Who fare so well as these? Are not these fed <sup>u</sup>with Manna, the bread of life? Haue not these prepared for them, <sup>v</sup>A feast of fat things, euen a feast of fined wines, of fat things full of marrow, of wines fined and purified? Who are out of debt but these? Hath not Christ discharged them of all their <sup>x</sup>sinnes (which are called debts) and <sup>y</sup>cancelled the bonds? Who haue peace within and without but these? <sup>z</sup>God is now reconciled with them, so that they haue peace not only with God himselfe, and his creatures; but also with

<sup>k</sup> *vers.* 13.

<sup>l</sup> Heb. 2. 11.

<sup>m</sup> 1 Sam. 18. 23.

<sup>n</sup> Reuel. 1. 6.

<sup>o</sup> Psal. 34. 7. &  
91. 11.

<sup>p</sup> Heb. 1. 14.

<sup>q</sup> Isay 49. 23.

<sup>r</sup> Deut. 4. 6.

<sup>s</sup> 2 King. 2. 12.

<sup>t</sup> & 13. 14.

<sup>u</sup> Reuel. 3. 5.

<sup>v</sup> & 19. 8.

<sup>w</sup> Iohn 6. 33.

Reuel. 2. 17.

<sup>x</sup> Isay 25. 6.

<sup>y</sup> Math. 6. 12.

<sup>z</sup> Pet. 2. 24.

<sup>1</sup> Coloss. 2. 14.

<sup>2</sup> Rom. 5. 1.

<sup>3</sup> I. hil. 4. 7.

<sup>4</sup> 2 Cor. 5. 19.

<sup>a</sup> P<sup>sal.</sup> 84. 7.

<sup>b</sup> I<sup>say</sup>

<sup>c</sup> Col<sup>oss.</sup> 4. 6.

<sup>d</sup> I<sup>Pet.</sup> 1. 4.

<sup>e</sup> I<sup>Cor.</sup> 3. 22, 23.

*Vse I.*

<sup>f</sup> I<sup>Cor.</sup> 4. 13.

<sup>g</sup> I<sup>Cor.</sup> 2. 8.

<sup>h</sup> 2<sup>SAM.</sup> 16.

<sup>i</sup> Gen. 37. 11.

with themselves in their owne soules and consciences. Who enioy health but these? Their soules are sound and well; and daily they goe on <sup>a</sup> from strength to strength, till they appeare perfect in Sion. Who speaks so pure a language as these? Their language is the <sup>b</sup> language of Canaan; out of their mouths <sup>c</sup> no filthy, vnseasonie, nor rotten communication doth proceed. What shall I say more? Who can compare with these, who haue the <sup>d</sup> heauens for their inheritance; the Scriptures for their euidences; the Sacraments for their scales; and the Holy Ghost for their assurer: <sup>e</sup> Who haue all things theirs, and they are Christs, and Christ is Gods?

Now if this be so, that *The godly are the choicest plants and chiefest personages*; why then are such most contemned, and accounted according to *S. Pauls* saying, <sup>f</sup> *as the filth of the world, and off-scouring of all things*? But let me say to worldlings, as the Apostle of those great ones who put the Lord of life to death; <sup>g</sup> *If they had knowre, they would not haue crucified the Lord of life and glory*. So didst thou but know who these are, and what manner of persons they are, whom thou thus despisest, thou wouldst more respect them; yea loue and reuerence them; nay, kisse the very ground they goe vpon. Indeed they seeme outwardly blacke and weather-beaten; but what then? Yet vnder that basenesse and blacknesse is hid great honour and beauty. Within that leather purse is a pretious pearle: In those earthen pots is abundance of golden treasure. As meane and base as they seeme in thy eyes, they are children of God; great Heires and Princes, and shall one day reigne with Christ in glory. Be therefore well aduised; and disdain them not. Had <sup>h</sup> *Shemei* euer thought that *Dauid* should euer haue recouered againe the Crowne and Kingdome, and so Soueraignie ouer him, he would haue spared his cursed speeches vsed against him, and haue beene more temperate. Or had *Iosephs* brethren as much beleueed his dreames, <sup>i</sup> that they should come and bowe

bowe to him, as they enuied him for them, they would haue vsed him with more mildnes; but they when they sold him thought neuer to haue seene him more, much lesse did they expect to haue beene told of their crueltie from his mouth. And yet (what ere they thought) it so fell out contrary to all their expectations. Now when they heare him which was a *Ruler in Egypt* say, <sup>k</sup> *I am Ioseph your brother whom you sold*; how amazedly doe you thinke they lookt one vpon another? with what palenesse and silence doe they stand before him? *Wonder, Doubt, Reuerence, Feare, Hope, Guiltinesse*, strooke them at once; the more they considered, they wondred the more; and the more they beleueed, the more they feared: for those words, *I am Ioseph whom you sold*, seemed to sound thus much to their guilty thoughts; You are murderers, and I am a Prince in spight of you; my power and this place giue me all opportunities of reuenge; my glory is your shame, my life your danger, &c. Euen thus it is and shall be with all wicked ones: When they reuile and mocke Gods children, doe they thinke they shall euer see *Ioseph* more? or euer come and bowe before him and doe him reuerence? Alas, they haue no such thoughts: and yet they must and shall, for *Ioseph* will appeare, though not in *Egypt*, yet in *Heauen*, to their confusion and shame: Then will they be vexed and amazed, who now set Gods children at nought; then will they change their mindes, and sob and sigh for grieve of spirit, and say within themselves; These are the men and women whom we disdained and contemned, and called Puritanicall fooles, and precise fellows: These are they whom we slandered and molested: But now we see how highly they are advanced, being counted amongst the children of God, hauing their portion with the Saints. Oh that such as vex and molest the righteous, either with virulent *tongues*, as *Shimei*<sup>l</sup>; or with violent *hands*, as *Herod*<sup>m</sup>; or with both, as *Julian the Apostata*; whether by themselves,

<sup>k</sup> Gen. 45. 4.

<sup>l</sup> 2 Sam. 16.

<sup>m</sup> Acts 12.

n 3 Iohn 9.

o Matth. 26. 3.

p 1 King. 21.

q Exod. 5.

r Psal. 112. 9, 10.

Vse 2.

Euseb.

Æneas Sylvius.  
cap. 20.

as *Diotrephes* <sup>n</sup>; or by other, as the *Scribes* and *Pharisees* <sup>o</sup>; whether *closely*, like *Iezabel* <sup>p</sup>; or *openly*, like *Pharaoh* <sup>q</sup>, would thinke of this change and alteration: And how soone it may come, who knoweth? But certainly it will come, and then what the Psalmist speaketh shall infallibly be verified, <sup>r</sup> *Their horne shall be exalted with glory: The wicked shall see it, and be angry: he shall gnash with his teeth, and consume away: the desire of the wicked shall perish.*

And therefore let this serue further for our *Instruction*, that we learne highly to esteeme of such as be truly godly, seeme they neuer so meane or base in the worlds eye. Thus did *S. Lawrence*, that blessed Martyr of Christ Iesus, who being demanded of the Tyrant, where the riches of the Church lay (looking for store of gold, and such like treasure) he gathered together a multitude of poore Christians, telling the Tyrant that there was the riches and beauty of the Church, and albeit they were now ragged and vnseemly in the eyes of men, yet they should one day be clad in white robes, and shine in maiestie and glory before the throne of God. The like (as I haue read) was the practise of *Ingo* an ancient King of the *Draues* and *Veneds*, who making vpon a time a stately feast, inuited thereunto all his Nobles; (who were at that time Pagans, and vnconuered to the Christian faith) and a multitude of poore Christians: His Nobles he set in his Hall below, and those poore Christians with himselfe in his presence chamber, entertraining them with the royallest cheere, and kingliest attendance that might be. At which when his Nobles wondered, he told them this he did not as hee was king of the *Draues*, but as king of another world, wherein these should bee his companions and fellow Princes: To them he would giue ciuill due in the gouernment of the Commonwealt, but these hee must loue and honour in his heart, as most honoured and best beloued of God. Reade this to thy shame who knowest not how

how to shew the least respect vnto a Christian : and if thou wouldst not haue it to condemne thee, let it mend thee; causing thee to be more respectiue in thy carriage towards such as serue the Lord: So shalt thou imitate God like a good childe herein, and get a testimonie to thy owne conscience, that thou art Gods <sup>c</sup> because thou louest his image: which marke of a childe of God may comfort thee when all others in the time of temptation may faile thee.

Hence also we may haue *Direction* how to become excellent and famous, namely by becomming gracious: This way will not faile to effect it, and no other course can be auailable without it. Men may be wealthy and ignominious; they may haue gorgeous apparell, and yet be contemptible. <sup>c</sup> *Pharaohs horses* had costly trappings, and the *Midianites Camels* <sup>u</sup> had chaines of gold about their necks: Grace and goodnesse doe more decke and adorne than all these doe or can. This is that which the Apostle calleth *\* Seeking glory and honour by well-doing*: and only is that whereby *\* Abel, Noah, Abraham,* and the rest obtained a good report. How grossly then are such deceived as thinke godliness doth cause contempt, and the way to become honourable is to grow gracelesse and sinfull? For, can any wise man thinke that the dunghill of wickednesse is a fit *\* Mine* to digge out a good estimation; or that the puddle water of vanity will make a man seeme beautiful and faire? or that the onely way to make a man sweet is to tumble in a iakes? Certainly figgs grow not vpon thornes; neither is the sweet oyntment of a good name, compounded of those stinking ingredients, *Pride, Drunkenesse, Whoredome, Profanenesse,* or the like: A good name ariseth out of honest things (as the Poet could say) and not from actions sinfull and dishonest. *Cain* and *Eſau* we know were wicked men, and dead many hundred yeeres agoe; yet the Scripture neuer speaketh of them but with great reproach, as *Pro-*  
*phane*

<sup>c</sup> *Iohn 3. 2.*

*Vſe 3.*

<sup>c</sup> *Cant. 1. 8.*

<sup>u</sup> *Iudg. 8. 26.*

<sup>\*</sup> *Rom. 2. 7.*

<sup>\*</sup> *Heb. 1. 12.*

*Famam extende-  
re factis hoc vir-  
tutis opus.*



Heb. 12. 16.  
1 John 3. 12.

Rom. 4.  
Psal. 90. title.  
2 Sam. 23. 1.

\* Ruth 4. 11.

\* 2 King. 10. 29.  
Vse 4.

Malach. 3. 17.

Matth. 25.

phane Esau: Cain who was of that wicked one, and slew his brother: And so Judas who is neuer almost spoken of but he is called by the name of traitor. The Patriarchs, Prophets, and Apostles, haue likewise beene a long time dead, and yet how louely are their names! Scripture neuer speakes of them but with great respect; as, *Abraham the Father of the faithfull: Moses the seruant of God: David the sweet singer of Israel: And S. Peter, S. Paul, S. Iohn*, and so the rest. Thus the wicked leaue a filthy fauour behinde them as a greasie snuffe, when it goeth out, which euery one that passeth by stops his nose at: but the godly leaue their names behinde them for a blessing; the very remembrance of them is sweet; and like the end of some sweet wax candle, which euery one loues to haue the sent of, euen after it hath left burning. Wouldst thou then bee counted excellent? See that thou doe *a worthily in Ephratha and so be famous in Bethlehem*. It is vertue onely that can emblazon thy name, and that will doe it. *A field of sinceritie charged with deeds of pietie, cannot but be accomplisht with a crest of glorie*. But if thou liuest licentiously and prophanely, so loathsome will thy abominable life make thee, as that thou shalt scarce euer come into mention of Gods people, but with a stile like that of *Ieroboam the sonne of Nebat*, that made Israel to sinne.

And lastly for *Consolation*, let this serue, to the godly poore despised by the rich and worldly wise. Know thou for thy comfort, thou art a choise plant in Gods account, and hee that knowes the true worth of things esteemes thee precious, and holds thee for one of his iewels of great price (whatever men doe deeme.) And when that day of separation shall come, hee will then make it known to all the world, First by his setting thee on his right hand as one of his darlings, whom he purposeth to aduance and honour, when all other shall be turned to the left hand as base and contemptible. Secondly, by that his gracious call and sweet sentence,

*Come*

*Come thou blessed, &c.* The prosecuting of this point would bee very comfortable: but I hasten; and now come to the *fift Particular* heere mentioned, whereby Gods loue to this his Vineyard was manifested in these words:

*He built a Tower in the midst of it* ] which was as well for the beautifying and adorning it, as for the further strengthening of it. By which *Tower* whether wee vnderstand the glorious *Temple* in *Ierusalem*, that stately edifice and building; or *Ierusalem* it selfe whereunto all the Tribes resorted, and the nations came to worship; it will leade vs to this Obseruation: that

*The Beautie and Bulwarke of a place is Gods seruice and worship erected and set vp in that place.* For neither is *Ierusalem* nor *Zion* here compared to a *Tower* ( especially ) in regard of the stately buildings, multiplicity of *Turrets*, aspiring *Towers*, or the like: but in regard of *Religion* that was found in it. In *Ierusalem* was the continuall worship of God; In the *Temple* the continued seruice of God; and this was it which gaue the grace and countenance; this made it the golden head of the picture; *Ladie of the world*; *seat of the Monarchie*; and as *Micah* ( agreeing with this of our Prophet ) calls it, the *Tower of the flocke*, and the strong hold of the daughter of Gods people.

¶ We recade<sup>d</sup> how that good woman the wife of *Phinehas*, vpon hearing tidings of taking of the *Arke*, with very grieue fell in trauell, and gaue vp the ghost: before whose death neither could the birth of a manchild, nor the kinde and comfortable speeches of those women then present with her, any whit comfort or content her; but she cries out, *The glory is departed from Israel*, because the *Arke of God* was taken; yea shee doubles her passionate complaint, and againe with her last breath saies, *The glory is departed from Israel, for the Arke of God is taken*: And thereupon shee giues her sonne a name, and calls him *Ichabod*, as much as to say, *where*

*is*

*Text.*

*Psal. 122. 4.*

*Dōctr.*  
Gods worship beautifies and strengthens that place where it is set vp.

*c Mich. 4. 8.*

*d 1 Sam. 4. 20, 21.*

is the glory, or rather *No glory*: and all because the *Arke* of God was taken. And thus not State, nor wealth, nor outward magnificence, but the presence of God in his Ordinances was euer accounted to be the glory of that people.

And so the Apostle in reckoning vp the priuiledges and prerogatiues of the Iewes, telleth vs, \* *That to them belonged the Adoption and the [ Glory ]* meaning thereby the *Arke* which was a token of Gods presence, whence God also heard the prayers and praises of his people, and gaue forth Oracles vnto such as sought him.

As it was their glorie, so it was their *Strength*. By it great things had beene for them wrought. Before it the waters of *Iordan* were diuided; The *Idoll Dagon* was laid flat vpon the floore; The strong wals of *Iericho* were demolished by the presence of it; before it their enemies cannot stand. And this caused *Israel* too superstitiously to trust in the *Arke* of wood, when they had God their enemy: for when they fell before their enemies, they thus aduise; † *Let vs fetch the Arke of the Covenant of the Lord out of Shiloh vnto vs, that when it cometh amongst vs it may saue vs out of the bands of our enemies.* Besides this that hath beene said and shewed of the *Arke*, for making good this point, that of the Prophet *Isaiah* might be brought, ‡ *In that day shall this Song be sung in the land of Iudah; We haue a strong citie, saluation will God appoint for wals and bulwarkes, &c.* But I hasten to the vſo.

See here what enemies all irreligious persons are to this State and Kingdome; As likewise such as seeke to suppress and ouerthrow Gods worship and true Religion. These are the capitall enemies of our nation; in as much as they labour to the vrmōst to pull away that which is the *Stay* and *Pillar* of our Land. Saran and his instruments haue euer charged true Religion and the professors of it to be the authors of all contentions,

cumules

\* Rom. 9. 4, 5.

1of. 3. 14.

1of. 6. 11.

† 1 Sam. 4. 3.

‡ Iſaiah 26. 1.

vſe 1.

cumules and insurrections, and the greatest enemies of States and Kingdomes : which impuration the father of lies hath laid before the eyes of great ones to alienate the mindes of Princes both from it and them. Thus was <sup>b</sup> *Abasfnerosh* incensed against the *Iewes* ; and *Nebuchadnezzar* against the three companions of *Daniel*, as if they had beene disobeyers of the kings lawes and contemners of his edicts. So *S. Paul* was often accused by the *Stoicks* in *Athens*, by *Demetrius*, by *Tertullus*, that he was a pestilent fellow, a mouer of sedition amongst the *Iewes* thorow the world, and a sect-master. And in the time of the tenne first persecutions, if there were any publike plague or calamitie fallen on citie or countie, the heathen would straight cry out vpon the Christians, accusing them to be the authors and causers of it: If *Nilus* ouer-flowed nor her banks ; if the clouds withheld their raine; if the earth quaked ; if famine encreased ; if the sword spoiled ; if pestilence continued ; by and by the poore Christians, as the sheepe of Christ, were cast vnto the Lions : They were charged to make priuie conspiracies; to deuise secret counsels against the Common-wealth; with the murdering of children, and eating mans flesh, as *Eusebius* doth record. Thus *Nero* when he set *Rome* on fire, laid the fault on them. And where would the *Papists* haue laid the gunpowder treason, had the blow beene giuen, but vpon the *Puritans* ? But as the *Wolfe* in the fable (oh that it were but a fable) when he sees the *Lambe* drinking at the poole, comes blundring into the water and troubles it, then quarrels with the *Lambe* for troubling the water ; *Sic nocet innocuo nocuus, causamque nocendi Querit* : So though *Abah* the *Wolfe* troubles all *Israel*, yet *Elijah* the *Lambe* shall be accused for it. And herein the wicked plaies *Athaliahs* part, who cried out, Treason, treason, when she was the traitor and none else. Therefore as *Elijah* answered the crime objected, and reiected the same backe, that it rebounded at him that gaue the charge, so doe I. It is

<sup>b</sup> *Heb.* 3.8.  
*Dan.* 3.12.  
*Acts* 17.18.  
19.26.  
24.5.

*Eccles.* 10.1.

*1 King.* 18.17,  
18.

Ise 2.

Iudg. 16. 19.

k 1 Sam. 4. 21.

Prou. 4. 8.

nor the godly and religious, but you irreligious and profane, who are the troublers of this Kingdome.

Hence let all be exhorted to vse all good meanes to their utmost, that true Religion may be established: for looke as *Sampsons* strength lay in his haire; so doth the strength of our land consist herein: which if it should be shaued and depriued of (which we trust shall neuer be) though euery showre were a showre of gold, euery stone in the land a pearle, euery begger an honorable Senator, euery foole as wise as *Solomon*, euery weakling as strong as *Sampson*; yet our wealth, honour, strength, wisdom, and glory are gone, and we shall sing a dolefull *Miserere* with *Phineas* his wife, *Ichabod*; *The glory of England is gone*; for *Religion is gone*: And therefore leue euery one both Magistrates and others, as they loue their soules, their bodies, their King, their Country, their peace and prosperitie, pray heartily, and pray continually for the establishing of it: esteeming it for Gods best friend, the Kings best friend, the Courts best friend, the Cities best friend, and the Countries best friend, and best friend to vs all: *Exalt her therefore, and she shall promote thee; she shall bring thee (oh England) to honour, if thou dost still embrace her.*

The sixt and last particular followes, and that is the erection and setting vp of a Winepresse in it, for the pressing of the grapes and sauing of the Wine. And this (saith one) shewes what hope the Vinitor conceived of the fertilitie of his Vineyard: as if the Prophet should say; He nothing doubting of the fruitfulness thereof, made a Winepresse therein.

About which Winepresse our Expositors are very various in their iudgements: and yet the opinions of the most of them haue some probable ground: amongst all, theirs seemeth probablest who vnderstand thereby the *Word* and discipline. But for as much as we haue not here so sure footing as we haue had in the former (in that we want Scripture for the seconding such an exposition)

*A strange Vineyard in Palæstina.*

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sition) I will content my selfe with this generall obseruation :

*God hath his Winepresse for the pressing, pruning and discovering of his Vineyards fruit.*

The truth of this I will endeavour to proue by an induction of particulars.

First, the *Word preached* is an excellent *Winepresse* for this end: This discouers what is in a man; and therefore it is compared to an *Axe* put to the root of the tree, because it discouers who are sound and vnsound, as the *Axe* doth: For albeit by the *eye* it is not so soone perceiued what trees are good and what naught (for many a one there may be which is strait without, hauing a goodly top, and faire rinde, and yet rotten and hollow within) yet when the *Axe* is brought and laid to the root, and it felled, then what was before vnknowne, is manifestly seene. In the same respect it is compared to a *Fanne* in Christs hand, whereby he doth purge his floore. Chaffe and Corne, good and bad, lie together vpon an heape a while; but when the *Gospel* comes (it being preached with power and a good conscience) it blows so mightily, as with the gust thereof hypocrites are scattered, and the faithfullnesse of such, as with honest and good hearts embrace it, is reuealed and made knowne. After the same manner is the *Word* compared vnto *fire*, which hath a double effect; to waste stubble and drosse, and to purifie that which is refineable, as gold and siluer: It enflames some mens hearts with a zealous loue to God and his glory; and setteth others on fire to persecute and impugn it: And to a *Sword* with two edges, which curteth both waies, and diuides betweene the ioints and the sinewes, and the marrow and the bones; it doth anatomize the hearts of men, and discouer the soundnesse or vnsoundnesse of them: And to *Light*, which maketh all things cleare and manifest, which before lying in the darke could not be discerned nor discouered. Thus we see the nature of the

*Doct.*

God hath his Winepresse for the pressing o. his Vineyards grapes.

*Matth. 3. 10.*

*Vas. 12.*

*Jerem. 23. 29.*

*Heb. 4. 12.*

*Ephe. 5. 13.*



*A strange Vineyard in Palæstina.*

Word, which like a Winepresse will make knowne what is within ; laying open the poison that lurked in the wicked, and the grace and goodnesse that lay hid in the bosome of the godly.

Secondly, *Crosses and Afflictions* wherewith God exerciseth his Church, are as Gods *Winepresse*. By these he doth discouer what is in his people that profess his name. Thus *Moses* said <sup>9</sup> he led his people *Israel* fortie yeares in the *Wildernesse*, *For to humble them, and prone them, to know* (that is, to make knowne) *what was in their hearts.* And so God speaking of the remainder of his people, whom he did not utterly cut off in iudgement, saith thus : *I will bring the third part thorow the fire, and will refine them as siluer is refined, and will try them as gold is tried :* And *S. Peter* comforting the faithfull in their afflictions, speaketh after this manner ; *Dearely beloved, thinke it not strange concerning the fierie triall which is amongst you to prone you, as though some strange thing were come vnto you, &c.* And *Saint Iames* after the same manner calleth afflictions trials, and *temptations*, because they serue to trie vs what is in vs, and make it knowne. And indeed afflictions are blabs and tell-tales (as one saith well) they will not conceale the truth, but make it knowne : they presse out of the godly that sap and iuice of grace which is within them ; yea the more they are pressed, the more the liquor of grace distilleth from them ; the more abundant they are in *prayer, confession, humiliation, &c.* But from the wicked they can presse nothing but noisome, stinking putrification ; all they send forth in the day of trouble, is railing, murmuring, and impatiencie.

Thirdly, *Discipline* or the *Spiritual censures of the Church*, executed against such members of the Church as haue fallen into any scandalous offence, the highest degree whereof is *Excommunication*, and debarring from the publike ordinances of God, and societie of the faithfull, both publike and priuate, are as a *Winepresse*.

And

<sup>9</sup> *Deut.* 8. 2.

<sup>9</sup> *Zach.* 13. 9.

<sup>9</sup> *1 Pet.* 4. 12, 13.

<sup>9</sup> *James* 1. 3.

And though it be not absolutely of the essence of the Church, no more than the *Winepresse* is essentiall to the *Vineyard*, yet it cannot well be wanting in the Church; no more than a *Winepresse* can be wanting in a *Vineyard*. By and in the true use whereof, the sinner becomes humbled and reformed<sup>u</sup>: Others are terrified and made afraid<sup>x</sup>: And the ordinances of God are kept in reuerence<sup>x</sup>. The sweet juice that this ordinance of God wringeth forth, *S. Paul* sheweth in his second Epistle to the *Corinthians*: *¶ For behold (saith he) this selfe-same thing that you sorrowed after a godly sort, what carefulnesse it wrought in you, yea what clearing of your selues, yea what indignation, yea what feare, yea what vehement desire, yea what zeale, yea what仁enge; In all things ye haue approued your selues to be cleare in this matter.*

All this may serue to stirre vp every one to looke that their hearts be vp-right and sincere; and our graces sound and sauing: for God will in time discover vs. His *Wine-presse* is for some use and end: we must assuredly be brought vnto the triall; first or last, he will presse vs to the purpose; and then what will become of faire shewes and flourishes? The house that is built vpon the sands makes as goodly a shew as any other in a faire Sun-shine day; and stands as well while the weather is calme: but when the windes arise, and the raine beats, then it falls, and is not able to stand out the triall: <sup>2</sup> *And the fall of that house is great (saith our blessed Saviour.)* If thou beest not found at the core, thy false-heartednesse will appeare; when thou comest vnto the Presse, it cannot be hid. Haply the word and discipline hath discovered abundance of corruption in thee, and caused thee to murmur, repine, and grudge, &c. Well, assure thy selfe, the *Wine-presse* of affliction will discover farre more, when thou shalt be brought vnto it: (and how soone we may be tried therewith, God only knowes.) Lesser and lighter afflictions make thee as the raging Sea, <sup>a</sup> *forming out winds and dire*: what then will common

- <sup>u</sup> 1 Cor. 5. 5.
- <sup>x</sup> 2 Thess. 3. 14.
- <sup>x</sup> 1 Tim. 5. 20.
- <sup>x</sup> 1 Cor. 5. 6, 7.
- <sup>y</sup> 2 Cor. 7. 11.

*Use.*

- <sup>2</sup> Math. 7. 27.

- <sup>a</sup> Isay 57. 20, 21.

b 1 Cor. 11. 19.

c 1 Tim. 1. 5.

d 1 Iohn 3. 18.

e Joel 2.

f Lam. 5. 17.

De hoc liquore  
 clausura bibent.  
 3 Iudg. 9. 13.

Text.

Part 1.

2.

afflictions and heauier persecutions, which may befall the Church, cause thee to doe? And yet as *S. Paul* saith concerning heresies, so say I of these, *they must needs be, that the approued may be knowne.* Wouldst thou then be able to endure the presse? Looke well vnto thy inside; thy faith must be *vnfaigned*; thy loue *vnfaigned*,<sup>d</sup> in deed and truth; thy repentance an vnfaigned *renting of the heart*; and thy wisdom *without dissimulation*: and then thou needest not feare it; for as good grapes, thou art pressed to be preserued & not spoiled. A childe or afoole indeed, would thinke a goodly cluster of grapes spoiled, when it is cast into the presse: but a wise man knoweth, if it be not cast in, it will perish within a few daies. If it had not bene so, we had wanted the Vine we now haue. Thus the precious liquor distilled from thee, shall be kept to refresh the heart & both of God and man; out of that gracious and sweet iuyce, God will glorifie himselfe and comfort others. And thus much of these particulars, wherein the great care & diligence of this Vmitor did appeare for his Vineyards good. Now see the successe.

*Hee looked that it should bring forth grapes, and it brought forth wilde grapes.*

His hope and expectation was to finde grapes in the vine, or clusters of grapes, as the word noteth: But it deceiued the hope and expectation of the Lord, and (like a degenerated plant) brought forth wilde grapes: Not leaues or no fruit; but (as the word signifieth) *stinking and bitter fruit*; such a kinde of fruit, as in smell was most odious and stinking, and in taste most loathsome and vsanoury, being neither answerable to the nature and kinde of the noble plant, nor yet to the care and cost of the good and painfull husbandman.

Two things then are here to be considered: First, *What God expected*; for his cost and paines, [*He looked for grapes.*]

Secondly, *What it returned*, and how it answered the hope and expectation of the Vine-dresser,

[1]

[ *It brought forth wilde grapes.* ]

Before I come to any obseruation, let me make answer to a question. Some may demand, whether God can faile of his end in any of his actions, or be deceiued of his hope and expectation?

The answer is, Gods knowledge is absolute and perfect, knowing all things from all eternity at one instant; and it is most certaine, and cannot any way bee deceiued, all things being knowne of him as they are, and all things are as they are knowne of him. The future degeneration and ingratitude of this people, the Lord foresaw euen from the beginning, and knew full well what he should receiue from them; and causeth his seruant *Moses* to sing and write thereof, euen before they came into the Land of <sup>h</sup> *Canaan*; and so he telleth them by this our Prophet, that hee knew they would deale very treacherously with him<sup>i</sup>. This then is not spoken, as if Gods hope and expectation were vncertaine, or could bee frustrate, or as if hee were doubtfull what would follow, but by a <sup>k</sup> figure hee thus speaketh: Shewing thereby; 1. What they ought to haue done; 2. How acceptable and pleasing it would haue beene to him, if they had so done.

Now to some *Instructions*: and first from Gods expectation, this we note:

*Where God hath taken paines in planting and husbanding, there he iustlie expects fruit somewhat answerable to his paines.*

He lookes for the fruits of his trauels, from them on whom hee hath bestowed it. <sup>1</sup> *I went downe into the garden of nuts* (saith the Welbeloued) *to see the fruits of the valley, and to see whether the vine flourished, and the pomegranats budded.* He hauing purged and dressed his garden, came to see how his handy-worke did thriue and prosper, expecting in conuenient time some answerable returne. That Parable which our Saviour doth propound <sup>m</sup> of the Vineyard let out to vnthankfull

K 4 husbandmen,

*Quest.*

*Answer.*

*Zanch. de natura  
Deit. 2. quest. 13.*

<sup>h</sup> *Deut. 31. 20, 29.*

<sup>i</sup> *Isay 43. 3.*

<sup>k</sup> *ad p<sup>er</sup>son-  
am d<sup>omi</sup>ni.*

*Docr.*

Where God hath taken paines, hee expects fruit.

<sup>1</sup> *Cant. 6. 11.*

<sup>m</sup> *Matth. 21. 34.*

husbandmen, is a pregnant prooffe : for when the season came and time of fruit drew neere, that great Houholder sends out his seruants to those husbandmen, that they might receiue the fruits : And in the application of that Parable wee reade, that *Hee will let out his Vineyard to other husbandmen, who should render him [fruits] in due season.* And when our Sauour telleth vs of his Fathers purging and pruning of the Vine, he withall sheweth vs what is his aime and scope therein ; namely, that Christians should bee abundant in bringing forth of fruits becomming their profession.

n Iohn 15.2.

Reason.  
o I Cor. 9.7.

There is good Reason for it : For *who planteth a Vineyard ; and eateth not of the fruit thereof ? or who feedeth a flocke, and eateth not of the milke of the flocke ? What husbandman bestowes his seed and paines vpon his land, and doth not expect a good crop therefrom ? And is it not then iust and equall, that the Lord should looke for some answerable returne for all his paines ?*

Use 1.

Let this then serue for our *Instruction*, that wee answer this Husbandmans hopes in some good measure. Let vs remember the end of all his cost and labour, and consider with our selues, the reason why we haue receiued so many blessings from him : Let vs set before our eyes his many fauours, spirituall and temporall, and then say, whether hee hath not bene as carefull a Husbandman for England, as euer he was for Israel. Hath hee not taken vs out of the *Romish Egypt*, where wee grew not well, and planted vs in a *very fruitfull Hill* ; in a Land flowing with milke and hony ? Hath hee not fenced vs about with his mighty protection, and defended vs from many dangers and deuillish plots, deuised against vs by the enemies of the truth : So that neither *Beare* nor *Beare*, *Wolfe* nor *Foxe*, *Turke* nor *Pope*, could yet inuade vs, or preuaile against vs ? Hath hee not rooted out and expelled, those ranckling *thornes* and rening *brambles*, (I meane the *Papists*) and cast out of this his Vineyard, the *stumbling stones*

Remember 98.  
and 1605.

of

of superstition, and baggage of mans traditions, with the reliques of *Idolatry*, hammering and beating downe the Popish Dagon? And hath hee not planted *choise plants* in this his Vineyard, giuing vs such Princes as may bee compared with the best Princes of *Israel* and *Iudah*, vnder whom wee haue a long time enioyed the *Gospell*, with the fruits of the *Gospell*, *Peace* and *Plentie*; so that wee may sit vnder our owne Vines and Fig-trees, conferring of the waies of God, and quietly enioying our goods and earthly happinelle? No Church vnder heauen more enriched with treasures and gifts from God than ours is. What could he haue done more for this his Vineyard than hee hath done? And what can he expect lesse from this his Vineyard than he now doth, abundance of sweet grapes and good fruits? Yea, in *particular* let euery one consider this, and make application of it to himselfe. Hath not the Lord chosen thee aboue many thousands in the world, and afforded vnto thee such meanes, as hee hath not granted vnto many, who by nature are as good as thy selfe art? Hath he not sent his seruants vnto thee early and late to call vpon thee, that thou shouldst bring forth fruit worthy amendment of life? Hath hee not often trimmed thee with his pruning-hooke of afflictions and crosses; sometimes in thy friends, at other times in thy goods; sometimes one way, at other times another? and to what end hath all this beene, but that thou shouldst bee fruitfull? Thus should euery one commune with his soule, and put the question to himselfe, what God meant in being at such paines and cost with him; that so those fruits may be found in vs, which the hand of God lookes to gather from vs: For to whom much is given of them much shall bee required. Oh! beware then that thou deceivest not Gods hope; he expecteth fruit of thee, let him finde it in thee.

This point (though plaine) I finde so needfull to be pressed in this barren age, as that I must be bold to pursue.



Motiuēs to  
fruitfulnesse.

sue it, and shew, First, the *Motiuēs* or *Reasons* inducing vs to fruitfulness: And secondly, acquaint you with some profitable *meanes* that must be vsed to make vs grow more fruitfull: And thirdly, acquaint you with the *nature* and *quality* of that *fruit* which we must bring forth, that God may accept of it, and take pleasure in it: All which are necessary points to be handled in the prosecuting and following of this Use.

To begin with the *Motiuēs*: besides what hath already bene said and shewed of Gods deserving it, by reason of his paines and cost (which strongly bindeth vs to obedience) sundrie other Reasons may be brought: As first; *Every creature in it kinde is fruitfull*: The poorest creature that God hath made, is enabled with some gift to imitate the goodness and bountie of the Creator; and to yeeld something from it selfe to the use and benefit of others. The *Sunne*, *Moone* and *Starres*, as they are endued with light, so they restlesly moue to impart their light and influence, to the enlightning of this inferiour world. The *Clouds* flie vp and downe emptying themselves to enrich the earth, from which notwithstanding they reape no haruest. The *Earth* liberally yeelds her riches, and brings forth food for the maintenance of those innumerable armies of creatures that liue thereon; *Greene herbe* for the *cattell*, and *oile* and *wine* for *man*: The *valleyes* stand thick with *corne*; the *Mower* filleth his *Sythe*, and the *binder* vp of *sheaves* his *bosome*: Thus it returnes fruits in abundance to the painfull tiller and dresser of it. Yea, what *Herbe*, *Plant* or *Tree* growes vpon the earth, which is not in its kind fruitfull; spending it selfe and the principall part of its sap and moisture in bringing forth some pleasant berrie or other such like fruit; which being ripe and perfect, suffers to haue plucked from it for the good of man, and voluntarily lets drop downe before his feet? And doth not euery one dislike *sterilitie* in his grounds and barrennesse in his *cattell*, expecting fruitfulness in all that belongs

belongs vnto him? Now then, how can it be allowable, when *beamen* and *earth* are *fruitfull* in their kinde; and neither *bird*, *beast*, nor *plant* are idle, but are euer bringing forth for the good of their Lords and owners, that only man should remaine vnfruitfull; his faculties and graces idle, and he himselfe a burden to the earth? Shall not euerie creature be a witness against man, and rise vp in iudgement to condemne him, if he be barren; fruitlesse? And therefore as the *Earth* to *Man*; so let *Man* to God, returne a blessed vsury; *ten for one*; nay, *thirtie, sixtie, an hundred fold*.

Secondly, the fruitfulness of a Christian is the groundworke of all true prosperitie: so that whatsoeuer he doth shall prosper. Oh! what a large extent is here of Gods goodnesse towards such a one; He shall prosper, not in some things, but in all things whatsoeuer he vndertakes or goes about: *Blessed shall bee he in the City, and blessed in the field: blessed in the fruit of his body; and in the fruit of his ground, and in the fruit of his cattell, and in the increase of his kine, and in the flockes of his sheepe: Blessed in his basket, and in his store: In his coming in, and going out; yea, the Lord shall blesse him in all that he shall set his hand vnto.* And thus it was with *Ioseph*, that fruitfull bough: *The Lord was with him*, saith the Text, and that which he did, the Lord made it to prosper. As it is thus with him in whatsoeuer he vndertaketh by action; so shall it be with him in whatsoeuer he vndergoeth by passion or by suffering: His losses, crosses, troubles, persecutions, or what else betides him shall be for his good, as the Apostle witnesseth, and tend to the furthering him with that eternall weight of glory. Let tortures, torments, fire, gallows, tribulation, persecution, famine, nakednesse, perill, sword, or any such like befall him, yet they shall neuer wrong him, but proue an aduantage vnto him; and he at length shall proue a noble and a worthy conquerour ouer them: they will but helpe him sooner to that crowne which he hath so long strived

2

P Psal. 1.3.

9 Deut. 28. 2-10

Gen. 49. 22.

Cap. 39. 23.

Rom. 8. 28.

u Verse 35.

\* Fox Martyr.  
Fol. 1492.

strived for: And (to vse the words of blessed Bradford\*) *If there be any way to heauen on horse-backe, this is the way*: So that these shall neuer hinder him in his iourney. Methinks this consideration should worke effectually with vs, and vpon vs all; and if I should say no more, this were enough to make euery one that is not seetled on his lees, to resolute to become fruitfull: for who would not doe any thing to haue such a priuiledge as this is? What man would not himselfe follow; and set his childe vnto such a vocation, in the which euery action would bring profit and great commoditie?

3  
\* Gal. 5. 22, 23.

Againe, if wee be fruitfull, bringing forth fruits of the Spirit, \* *There is no law against vs*; for so witnesseth the Apostle. An excellent priuiledge this is indeed, there is no law to condemne such, nor domineere ouer such: Though there is a law for them, which is as a rule vnto them of obedience; yet there is no law against them; for such are freed: First, from the obligation and rigour of it, as it bindeth vs to *perfect obedience in our selues and by our selues*, for the obtaining of eternall life, according to the tenour thereof, *Doe this, and thou shalt liue*. And secondly, from the curse of the Law, for any breach thereof, either in thought, word or deed; so y that there is no condemnation belongs vnto them: though the best doe things worthy of condemnation, and haue need to vse Dauids Prayer, \* *Enter not into iudgement with thy seruant, O Lord*; yet they shall neuer be condemned.

y Rom. 8. 1.

z Psal. 143. 2.

Stay Christian, meditate a while of this priuiledge before thou proceedest further; ponder it well in thy minde, and consider the excellencie hereof. Art thou a fruitfull branch? Why then thou hast libertie to liue and serue God without feare of damnation; when as otherwise, thou canst not but quake and feare vpon the thought of hell and iudgement; and as the Apostle speaketh, \* *All thy life-time must needs be subiect to feare and bondage*. Hence likewise thou maist comfort thy selfe in thy desires and weake endeouours to obey,

Luke. 1. 74.

a Heb. 2. 15.

b which

<sup>b</sup> which God will accept at thy hands for obedience it selfe, because thou art freed from the rigour of the Law; so thatthy many weakneses and imperfections in doing good duties need not discourage thee: for the Lord will not examinethy actions according to the strict rule of his Law, but according to the purpose, desire and endeuour of thy soule will he reward thee, and <sup>c</sup> spare thee, as a man spareth his owne sonne that serueth him. But on the other side, so long as thou continuest fruitlesse, the Law hath power ouer thee to require exact and personall obedience at thy hands vnto it; and to accuse and condemne thee for the least breach of it. Thy desires, thy endeuours, thy meanings, thy purposes, cannot stand thee in stead, nor defend thee from the wrath of a reuenging God: no whicher canst thou flie for succour or releefe, thy case is fearefull. Againe, thou maist <sup>d</sup> reioyce in tribulation, and sing in the very stocks <sup>e</sup> with Paul and Silas: though thou be persecuted and afflicted, railed vpon and reuiled, by euill men, yet seeing there is no law against thee, and the curse (which maketh these things bitter) is remoued from thee, thou needest not feare them before they come, nor be discouraged when they are come: but, *e contra*, if thou bring not forth the fruits of the Spirit, then assure thy selfe, that whatsoeuer losse or crosse befals thee, they fall vpon thee with a curse; the venome and sting is in the taile of them, they tend to thy perdition. Were these things well weighed by vs, how could we then bur labour to be filled with *the fruits of righteousness*? Men of this world commonly comfort themselves with this; that how euer they faile, yet the Law cannot take hold vpon them. Be thou a fruitfull branch, and this comfort thou maist haue, for the *Law Morall* is no killing letter to thee.

Fourthly, The circumstance of time cals vpon vs to bring forth the fruits of obedience. Our Master hath suffered vs our first yeare already, yea our second, <sup>f</sup> may  
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<sup>b</sup> *Isay 1.19.*

<sup>c</sup> *Mal.3.17.*

<sup>d</sup> *Rom 5.3.*

<sup>e</sup> *Act. 16.25.*

<sup>f</sup> *Luke 13.7.*

our third, or rather our third score year; for is it not rather three times twentie yeares, than three yeares since the Lord hath spared vs, as he spared the Fig-tree? For as much then as he hath yeare by yeare, for so long succession of yeares, sought for fruit of vs, and found none; it is now high time to looke about vs, and bring forth plentie, or else with feare and trembling, it is to be expected that we shall stand no longer, but be stubbed vp, and haue that sentence passed against vs, which was sometimes passed against the Fig-tree, *Cut it downe, why cumbereth it the ground?* Besides these Moriuës, our blessed Sauour vseth many more in that same sweet Sermon 8, which he preached to his Disciples a little before his departure from them; and as somethinke, in the way betwene the place where he did eat the Pasceuer, and the Garden wherein he was betrayed: *Herein* (saith <sup>h</sup> he) *is my Father glorified, that you beare much fruit.*

John 15.

Verf. 8.

1 Our fruit-bearing tends much to Gods glorifying; and in glorifying him, our glory doth consist; for the glory of man without glorifying his Maker, is but dung and wormes; but this dung and wormes by glorifying God shall be made glorious. Now the only way to bring glorie to his name, is by bringing forth the fruit of our planting.

2 Again he saith, *By this we shall be his Disciples*, that is, know, and haue a testimony that we are so: and indeed without fruit none can haue his vocation, adoption, or engrafting into Christ, sealed vp vnto his soule. Hethen that is vnfruitfull, wants this testimony which euery one desires to haue, and none to be without.

3  
Verf. 16.

Again he telleth them, this was the end of their election beforetime, and speciall vocation in time; *I see haue not chosen me, but I haue chosen you, and ordained you that you should goe and bring forth fruit.*

4 Besides, if a man endeavour to bring forth fruit, he is sure to speed when he hath any suit to God; and therefore

fore in the same verse he addeth this as a reason to his exhortation, *That whatsoever they should aske of his Father in his name he might giue it them.*

If all this will not serue to make vs fruitfull, that which our Sauour saith in the beginning of that chapter, me thinks should awaken vs: for *Euery branch that beareth not fruit, he taketh away: and presently after, If a man abide not in me (viz. to bring forth fruit) he is cast forth as a branch and is withered, and men gather them, and cast them into the fire, and they are burned.* Much more might be said for the pressing of this so necessarie a duric. My desire is to say enough, and but enough: now what hath beene spoken is enough, if God shall please to accompanie it with his grace, and operation of his blessed Spirit, without which neither this, nor all that can be said, will be enough to worke vs hereunto.

By this time haply thy heart may smite thee for thy barrenesse, and the Spirit may begin to worke within thee a desire after the fruits of holy life; insomuch that out of the longing desire of thy soule, which thou hast of fruitfulness, thou wilt now come to me, as those *Publicans* and *souldiers* came to *Iohn*, saying, *What shall we doe?* Or as that *Lawyer* came to *Christ*, with *Master, what shall I doe?* If this be thy next question, what thou shouldst doe to become fruitfull, I would aduise thee to follow these directions.

See thou be remoued out of thy naturall soile, and be engrafted into another stocke. For that thou maist be fruitfull, thou must be, as it is said of the godly man in the first Psalme, *1 A tree planted*, because by nature the best of vs are but as *wilde Olive*; and if euer we become fruitfull trees, we must of necessity be transplanted from the first *Adam* into the second. The tree must be good before the fruit can be: *m Either make the tree good, and the fruit good; or the tree euill, and the fruit euill*, saith our Sauour: for men *n gather not grapes of thornes, nor figs of*

5  
Vcf. 2.

*k Luke 3. 10.  
Cap. 10. 25.*

Directions  
how to grow  
fruitfull.

I.  
*1 Psal. 1. 3.*

*m Mat. 12. 33.*

*n Cap. 7. 16.*



Vas. 18.

o Heb. 6.8.

p Luke 23. 39.

q Rom. 7.4.

of thistles. As a good tree cannot bring forth euill fruit; so neither can a corrupt tree bring forth good fruit. Vntill thou be a plant planted in the house of the Lord, and engrafted into Christ by a true faith, and made a new creature by *Regeneration*, hauing a beleeuing heart, and a good conscience; thy fruit can neuer be good; all thy workes are as so many sinnes, yea thy best workes are but as rotten weeds: Thornes and Thistles thou bringest forth, and therefore art *nigh vnto cursing, whose end is to be burned*: but being 'once engrafted into this stocke *Iesus Christ*, thou canst noe but bring forth fruit incontinent (though not such plenty and store of fruit as afterwards) for such a liuely power of life is in it, that wert thou as dry as *Aarons withered rod*, yet thou shalt presently be changed into a flourishing and fruitfull tree. As the Theefe vpon the Crosse, *p* who no sooner was set into it, but he beares fruit in an instant: 1. *Reproving his fellow theefe*, for his sinne in railing vpon Christ. 2. *Iustifying Christ*, and pleading his innocencie; giuing a good testimonie of him. 3. *Condemning himselfe*, acknowledging Gods righteousnesse in laying that punishment vpon him. 4. *Crawing mercy* and forgienesse from his Sauour, desiring him to remember him when he came into his kingdome: so thou being ioyned vnto him, that is, raised from the dead, *q* shalt bring forth fruit vnto God. Labour therefore to be engrafted: The ordinarie meanes is the word preached: for as in grafting, so here, God is the husbandman; Christ the stocke; Beleeuers the imps; the Spirit the sap; the word the sawe; the Sacraments the ligatures: As therefore without a knife or sawe to open and riue the stocke, and let in the imps, no man can graft; so without the word no hope of this benefit. And this that hath beene said ouerthrowes a point of naturall and Popish religion, viz. *That a man may be iustified and saved by his good workes*, when by this that hath beene said, we see that good workes can only be the fruits of persons

persons already iustified; and that which followes cannot be the cause of that which went before. The fruit cannot make the tree to be good, it doth only declare and manifest that it is good, according to that speech of our Sauour, *The tree is knowne by his fruit.*

In the second place, that thou maist be fruitfull, see thou plant thy selfe by the running brookes: Seat thy selfe vnder a powerfull Ministerie, that so thou maist be partaker of those waters, *which flow from vnder the threshold of the Sanctuarie.* Water we know causeth fruitfulness, as drouth doth famine. The inundations of the riuer Nilus caused Egypt to be so fruitfull: So these spirituall waters will cause vs mightily to fructifie and increase, and make vs *spring up as amongst the grasse, and as willow by the water courses.* Thus the Church as it was planted in a fruitfull field; so was it likewise placed by *great waters*, insomuch that it grew and became a spreading vine. And the godly man being planted by the riuers of waters, *brought forth his fruit in due season.* Is it then the true desire of thy soule to fructifie and bring forth fruit? See then that thou frequent the Sanctuarie of the Lord. *Can the rush grow up without mire? or can the flag grow up without water?* Is it possible that thou shouldst increase in grace and goodness, and yet neuer drinke of the waters of *Shiloah*? It cannot be. If therefore thou hast not in thy owne fountaine, seeke to thy neighbours, and carry thy pitcher with thee; for nothing can more dangerously or vncomfortably be wanting to thy soule.

Besides, see thou labour for humilitie and tenderness of heart. The ground which is hard and stonie is vnfit for fruit, as our Sauour hath manifested in that parable of the seed. For neither can the seed sown take any root, neither will it drinke in the raine that the heart of it might be moistned. It may be the outside may be a little washie, but it gets not in to prepare it to fruitfulness. Thus hardness of heart keeps the soule dry and

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*Non precedunt iustificandum, sed sequuntur iustificatum.*

*Augst.*  
*Matth. 7.*

2

*Ezek. 47. 12.*

*Isay 44. 4.*

*Ezek. 17. 5.*

*Psal. 1. 3.*

*Iob 8. 11.*

3

*Luke 8. 6.*

-barren.

barren. And surely here is the reason, why after so long time of preaching, there doth so little fruit appeare: Much water hath beene powred on vs, many a gracious Sermon hath beene preached to vs, but what are we the better? The inuincible hardnesse of our hearts will not suffer one drop of these heavenly dewes to sinke into our soules. How many handfuls of good seed doe Gods Seeds-men daily cast amongst vs; and can they say with *Isaac*, that they haue reaped an hundred fold, as he did in the land? Alas! So farre are they from seeing such an increase, as that they would be heart-glad of thirty; nay of ten: Yea, let me tell you, many Ministers would be glad, if they could see their seed againe: and what is the reason but this, that mens hearts are so stonie, flintie? Labour then for greater tendernesse of heart, if thou wouldst bring forth more fruit in thy life; and see thou retaine the waters, <sup>2</sup> and drinke in the raine: hold fast what thou hearest by conscionable meditation.

<sup>2</sup> Heb. 6. 7.

4

Fourthly, thou must beware of overshadowing thy heart by any *sinfull lust*, whereby the warme beames of the Sunne of righteousness is kept from it. Husbandmen haue euermore a great care of this, and will not by any meanes endure to haue their young nurseries overshadowed by any bough or tree; but so plant them, as that they may enioy the benefit of the *Sunne-beames*: for no ground or plant will euer proue good, which hath not a fauourable aspect from the heauens: And thus our hearts are made fruitfull by the heauens answering the earth, <sup>2</sup> as *Hosea* speaketh (though in another sense) I meane, when Christ the Sunne of righteousness darceth the beames of his gracious countenance and fauour vpon our soules; warming and cherishing *Pauls* planting, and *Apolloes* watering, with the influence of his grace: for without him we can doe nothing <sup>b</sup>, nor haue any life in vs. And therefore beware lest through *superfluitie of lusts*, or *inordinate desires*; through

<sup>2</sup> Hos. 1. 11.

<sup>b</sup> John 15. 5.

through worldinesse and couetousnesse, or any other such like sinne, thy soule be so shaded, as that this Sunne of righteousnesse cannot shine vpon it, if thou wouldst grow fruitfull.

Fiftly, a speciall care must be had to the root, that that grow well, if we would bring forth fruit abundantly. Now faith is that same radicall grace, which must especially be regarded: if that thriue not, no other grace can prosper. Foolish then and preposterous is their care, who seeke and studie how to be laden with the other fruits of Gods blessed Spirit, as with *Love, Joy, Peace, Long-suffering, Gentlenesse, Goodnesse, Meeknesse, Temperance*, and the like, and yet neglect the looking to this grace of faith. This is no otherwise (saith one<sup>c</sup>) than if a man should water all the branches of a tree, and not the root.

Sixty and lastly, we must be earnest with the Lord, that he would make vs fruitfull, and giue vs wisdom from above, which wisdom, saith *S. Iames*, is full of good fruits. Call vpon him earnestly and frequently for grace: and not only so, but withall seeke the prayers of Gods Vine-dressers his Ministers; and desire them to be earnest with God for you, that you may be fruitfull: for how euer this vngratefull world contemneth and despiseth these; yet the truth is, they can preuaile much with God<sup>e</sup>, and if they should not oftentimes rise vp and stand in the gap, woe would be to thousands for the barrennesse of their liues.

And thus I haue shewed you the way, how of barren you may become fruitfull. If then any amongst you, that heare me this day, doe hereafter continue barren and fruitlesse, it must needs be because they are *wisfull*, or *stisfull*, or both: for put in practise what now you haue been taught, and I dare passe my word and pawne my credit, that in a short time, the barrenest professor in this congregation, will bud, and blossome, and bring forth fruit abundantly. For what should hinder? Is

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<sup>c</sup> *wards Life of Faith.*

6

<sup>a</sup> *Iames 1. 5.*  
3. 17.

<sup>e</sup> *Luke 13. 6, 7.*

there any fault in the Husbandman to be found? Surely no: for we haue heard it before proued, that he is no way wanting, nor defectiue; and therefore can not iustly be charged with the barrennesse of any mans heart or life, as hereafter shall be cleared. Where then lies the fault? Is it in the stocke or root? No neither: for we haue lately heard how liuely and full of iuyce it is; in-  
 somuch that whosoever is set into it, doth incontinently fructifie and bring forth fruit. If then there be any want, it must be in thy selfe, in not vsing the meanes that hath beene now prescribed. Oh that men would now at length be brought to looke about them; and suffer themselves to be so farre preuailed with, as to make tryall of these meanes in vprightnesse and sinceritie of heart. Consider, I beseech thee, with thy selfe, how exceedingly hitherto thou hast frustrated the Lords hopes and expectations: as likewise in what a wofull estate and condition thou hast liued, and still liuest in, whilst thou art vnder that same curse, that heauy curse which is neuer farre from thee, *Cut it downe, why cumberst it the ground?* Urge therefore and presse thy soule vnto this fruitfulnessse, and in some good measure answer the Lords hopes hereafter: and content not thy selfe with shewes and leaues; but as a tree of righteousness, do thou shew forth thy grapes, and figs, and sweet fruits, for that is it which God expects.

*Luke 13.*

*Obiect.*

But we are fruitfull members of the Church; we heare the word, receiue the Sacraments, and delight therein: we keepe good orders in our families; speake against common abuses; and reforme euils in our selues and ours; what would you more?

*Answ.*

Yet something may be wanting: The fig tree had leaues enow, and by the flourishing greenenesse seemed to promise great store of fruit; no wonder then, if such faire Greene leaues as these cause many a soule to deceiue himselfe and others alio; when alas all this, and more than this, may be, and is, in many, who are like to haue

haue the doome that figge-tree had, *N* *Neuer fruit grow on thee more.* And therefore before thou boastest, see thy fruites haue these properties.

First, looke that the fruit thou boastest of be *proper fruit*: It must be thy owne, done by thy *selfe*; not by a *Deputie* nor *Attorney*. Thus the godly man is compared to a tree that bringeth forth *her fruit in due season*. It must not then be borrowed fruit (for so an heart as stonie and barren as *Cheapside* it selfe, may be made a far richer garden than some of those are where those herbes brought thither naturally grew.) The *Papists* indeed would faine make vs to belecue that if our owne lampes be without oile, we may goe and borrow of our neighbours to supply our wants: For holy men of God, say the *Rhemists*<sup>i</sup>, haue done not only that which they ought to doe, but more than was required at their hands: as for example, *Iohn Baptist* tasted more than he was commanded; and *Mary* liued more strictly than she was required: now these superabundant works, as a *Church treasure*, becommeth an aduantage to others who are more defectiue; and indeed hang as it were vpon the Popes tally, for who giues most. But these workes of *supererogation*, are workes of *superarrogation*: our Sauour hath taught vs this lesson, *When we haue done all we can, we are but vnprofitable seruants*. And therefore let none build their hope vpon such a sandy foundation as the good workes of others: another mans *meat* cannot *nourish* me; another mans *garment* cannot *warme* me; another mans *eye* cannot *guide* me; neither can another mans *workes* *saue* me. You call vpon your *Minister* to preach for himselfe; vpon your *seruants* to doe their worke for themselues; and vpon your *Captaine* to leade his company for himselfe: and therefore let me call vpon you to doe good duties by your selues, and for your selues: Let not *great men* thinke to goe to heauen by their *Chaplaines*, nor *Wives* by their *Husbands*, nor *Parents* by their *Children*, nor

<sup>g</sup> *Matth. 21. 19.*

Properties of good fruit.

1.

<sup>h</sup> *Psal. 1. 3.*

<sup>i</sup> *Supererogatio quasi super id quod erogatur. Rhem. Annot. on Luke 10. 35. 2. Cor. 8. 14. 1. Cor. 9. 16.*

<sup>k</sup> *Luke 17. 10.*



11a intravit pro  
se, &c.

1 Gal. 6.4.

m Hab. 2.4.

n 2 Cor. 5.10.

Luke 16.2.

Prevention.

servants by their Masters; by whom (vsually) they are religious here, and shinke to be glorious hereafter. Let me craue your patience a little in hearing a storie, which though in it selfe it be idle and fained, yet may be of good vse to set forth a truth vnfained: There was a certaine man (saith the Legend) which would neuer goe to Church himselfe; but euer when he heard the *Saints* bell ring, would say to his wife, *Goe thou to Church and pray for thee and me*: one night he dreamt that both he & his wife were dead, & that they knocked together at heauen gate for entrance; *Peter* (being the imagined and supposed Porter) lets in the wife, but keepe out the husband, telling him thus; *She is entered in bath for her selfe & thee: For as she went to Church for thee, so she is gone to heauen for thee*: This is the *Fable*. The *Morall* is good, and instructs every one to haue a personality of faith, and propriety of fruit; that himselfe serving God, himselfe may be blessed of God: So wilth the Apostle, *1 Haue reioicing in thy selfe alone, and not in another*. It is his owne faith *the iust shall liue by*; and a mans owne workes that he must giue an account of: For at the last day the question will not be, what hath he done; but, what hast thou done? And therefore let thy *grauity* be to provide an *Answer* to that *Question* which will put the greatest part of the world to a *Nonplus*. See then that thou *preach* for thy selfe (if thou haue a calling therunto) *pray* for thy selfe, *give thanks* for thy selfe, *serve God* for thy selfe, and thus make the *Proverbe* good (which otherwise is deuillish) *Every man for himselfe, & God for al*.

And yet to auoid all scruples, I would not so be vnderstood, as if we might not ioine with others in holy duties; for that we may, yea must: or that we are not to pray for others, or haue others pray for vs; for this ought to be: only we are not to content our selues with what is done by them, vnlesse we ioine in heart, and doe the like our selues: Neither doe I thinke it a thing vnlawfull, but fitting, if a *Samuel* be in presence, that he

he should performe these holy duties, be it in any family, and blesse the meat be it at any mans table (for at such a time, the Lord and Master of that house or family (how great soeuer) should giue way) But as for children to giue thanks at their Fathers board (except in case before that they are Prophets) I thinke it not expedient. Sure I am, Christ neuer put his Disciples to it, though they were men growne vp, and of ripe yeares, but euer gaue thanks himselfe. And therefore the practise of many parents is too too childish, who make their children their chaplaines; and if they be out of the house, grace shall be out of the parlour, as if it were vnbeseeming their worthinesse, to call vpon God for a blessing vpon what they eat.

Secondly, our fruit it must be *kindly fruit*: For no man gathereth grapes of thornes, nor figges of chistles. Good ground we know bringeth forth fruit of the same kinde and nature, with the seed that it was sowed withall; and not tares when wheat was sowne, nor cockle when barley was cast into the ground: Thus a Christian mans fruit must be, such a *conuersation as may be-seeme the Gospell*; thy fruits may not be fruits of the *flesh*, which are so rife, so ripe, yea rotten: No nor fruits of *crull righteousnessse*, wherewith many content themselves; concluding they are trees of righteousnessse, because they pay euery man his owne, deale iustly, truly, and so carry themselves, as that no man can say *blacke is their eye*; when notwithstanding, they are void of all true pietie and sanctitie: No nor fruits of *externall profession* of Religion, or outward reformation. But the fruit God expecteth from thee, must be *kindly*, resembling the *Author*, which is the *Spirit of grace*; and that holy and pure seed which is the *word of grace*. Such fruits as those reckoned vp by the Apostle <sup>9</sup>, *Love, Joy, Peace, Long-suff-ring, Gentlenesse, Goodnesse, Faith, &c.* other fruits than these, or the like to these, be-seeme not Christians: *As for fornication, vncleannesse, conetousnesse,*

2.

<sup>o</sup> Math. 7.

<sup>P</sup> Phil. 1. 27.

<sup>9</sup> Gal. 5. 22, 23.

<sup>r</sup> Ephes. 5. 3, 4.

let it not be once named amongst you (saith the same Apostle) as becommeth Saints: Neither filthinesse, nor foolish talking, nor resting, which are not convenient. If it becommeth not a Saint once to name these things; much lesse to beare them and bring them forth. Muddie water is lesse offensive in a puddle than in a fountaine: Brambles and briars doe a great deale better in a hedge or thicker than in a garden knot: Let one worldling doe as another worldling does; but let no worldlings practice be a president to thee. What if my Lady Isebel and other gentlewomen in Court and Citty haue such a complexion, such haire, not as God hath made, but as the deuill hath beene the dyer of (as one of the Ancient speaketh) what if they disguise themselues like harlots, more like than attiring themselues as chaste Matrons? what is that to thee? And what if many (it may be the greatest in your countrie, Master Iustice, or thy Land-lord) will drinke till they be drunken; sweare, lye, and breake Gods Sabbaths? wilt thou imitate and follow them in their lewdnesse? It becomes thee not: learne more manners than to doe as such great ones doe. The consideration of whom I am should teach me what a one I should be: Thinke then thus with thy selfe; I am a tree of righteousness; a branch of the true Vine; the planting of the Lord, whose heart hath beene sowed with pure seed; and shall I bring forth such fruit? will such workes become me? Good Nehemiah being perswaded to flie and saue his life, would not, but said to him that perswaded him vnto it, Should such a man as I flie? and who is there that being as I am would goe into the Temple to saue his life? I will not goe in: Now therefore O God strengthen my hands, So say thou when thou art entised vnto lewdnesse; Should such a one as I doe thus? Shall I sweare, swagger, drinke to be drunke, or the like? I will not doe it: For who is there being as I am, what heart hauing been sowed with such seed as mine hath beene, would bring forth such fruit.

Non quos Deus  
fecit, sed quos dia-  
bolus infecit.  
Cypri.

Nehem 6.11.

Vers 9.

fruit so vnanswerable thereunto? Now therefore O Lord strengthen my hands; giue grace to withstand, for I will not doe thus.

Thirdly, our fruit if acceptable, must be *timely and seasonable*. This is a commendable property in our grounds, trees, plants, that they bring forth their fruit in due season; as it is said of that tree which was planted by the riuers of water<sup>u</sup>, whereto the godly blessed man was resembled. If our corne should not eare vntill harvest was past; nor our trees bud vntill after Midsummer; men might looke to haue but small store of fruit, and to reape but a sorrie and slender crop. Thus the grace of our fruit is the seasonableness of it. God himselfe for our example hath \* an appointed time and fit season for all his workes.

<sup>u</sup> P<sup>sa</sup>l. 1.3.

\* Eccle<sup>s</sup>. 3. 1.

But is any time vnseasonable for the bringing forth of fruit?

*Quest.*

I answer, Yes: A good worke may be vnseasonable, as well as fish or flesh. For the clearing this wee are to know, there is a difference of good things to be performed by vs: Some good things are as continuall acts to be performed by all persons, at all times, and in all places; from the doing wherof no part of our life is exempted, because they reach to all times of this life (and yet only to this life.) As for example, the exercise of Faith, Repentance, Mortification, Amendment of life, working out our saluation with feare and trembling, seeking reconciliation with God (and such like;) these are daily and hourly to be performed by euery of vs: and yet for these there are sometimes and seasons more fit, (though all be fit) wherein if they be done they will be more acceptable: As to repent in the day of our youth; and to remember our Creator before our old yeeres come<sup>x</sup>. Who will not confesse that young age is a fitter time to learne the *Horne-booke* or *Primmer* in, than old? yet it is better for a man of thre score to learne his *A. B. C.* than die a dunte: so for repentance.

*Answer.*

<sup>x</sup> Eccle<sup>s</sup>. 12. 1.

God

God takes no delight to pledge the deuill, and drinke those snuffes and dregs that he hath left.

Other good duties we are bound to doe, that reach not to all times and places, but are limited to some particular place, time, and season. As *bearing, reading, set and solempne Prayer, Singing, Conference, Almes-deeds,* and the like: and these are they that may vnseasonably be performed. Take an instance. In time of publike exercise while the Minister is *preaching*, here is no fit time for any person to fall a *praying*, otherwise than by ejaculation or lifting vp the soule to God: for hee is now Gods mouth, and by him the Lord is speaking vnto vs; now it is no point of good manners to speake to our betters before they haue made an end of speaking. And so while the Minister is *praying*, for a man then to fall a *reading* is vnseasonable: for he is now the voice of the people to the Lord, and all must ioyne with the congregation in that dutie. And let not this seeme strange to any: for it is an old policie that the deuill hath, to iustle out a greater good by a lesse. He can be well content, that we should doe duties for *master* good, so we dishonour God in the sinfull *manner* of performance of them. Neither let any thinke I speake against these duties (for my desire is that men would *pray* more, *reade* oftner, &c.) but only against the *vnseasonablenesse* in the performance of them, which maketh our best seruice in Gods esteeme, no better than the *sacrifice of fooles*. Wisely then obserue thy time, and bring forth fruit in the right *Quando*, in the due season: For know it for a truth, all duties done vnseasonably are *hopelesse, fruitlesse*.

y Eccles. 5. 1.

4

Fourthly, our fruit must be *ripe fruit*, if commendable. Would a husbandman respect that tree which euery year doth bud and blossome (like many of our ourlandish plants) but neuer bring any fruit to its perfection? And yet if haply he should delight in it and nourish it in his Orchard, because of the sweetnesse of the blossome,

some, or fairenesse of the leafe, or flower, which may yeeld a comfortable shade in the heat of Summer: yet God will neuer. He knowes not how to intreat such whose goodnesse is but as the morning dew<sup>z</sup>, and whose righteousness is but as a cake not turned<sup>a</sup>: who haue some good purposes and motions in their minds, and so begin to blossome; but within a short space suffer all to fade. See then thou bring thy actions to perfection; let thy resolutions bee brought to execution, and suffer them not to perish like an abortiue birth. Thou hast a purpose to leaue thy vngodly course of life and sinfull trade, and take a new course, &c. Thou blossomest very faire, what a pittie is it if the frost should nip these in the head?

<sup>z</sup> Hof. 6. 4.

<sup>a</sup> 7. 8.

Many make their purposes like our *Eenes*, and their performances like our *Holy-daies*: Seruants worke hard vpon the one, that they may haue the more liberty to play vpon the other: So doe they labour hard vpon their purposes, but are idle and play vpon their performances. But purpose without performance is like a Cloud without Raine; and not vnlike to *Heracles* club in the tragicke, of a great bulke, but the stuffing is mosse and rubbish. Would such blossomes bring a man to heauen, *Balam* and many other wicked wretches (who are now in torments) would haue gotten thither long agoe. The five foolish Virgins intended to goe in with the bridegroome; but before the time their lightes dropt out. If a bare *Intention* would serue the turne, Gods Church on earth would be fuller of *Saints*, and his Court in heauen fuller of *Soules*. Good motions and resolutions are to be respected, but thou must *vp and be doing*, else God distasteth them.

A fifth property of good fruit is *vniuersalitie*; It must be *All fruit*, as *Isaiah* speaketh: fruits of the first and second table; of holinesse towards God, and righteousness towards man; for what God hath ioyned may not be diuorced. Particulars were infinite. *Fruits in-*

*ward,*

5

<sup>c</sup> *Esay* 27. 9.



ward; as, *good Thoughts*, motions, purposes: *good Desires*, longings, faintings after God and his graces: *good Affections*; as Loue, loy, Feare, Sorrow, Patience, Compassion, &c. *Fruits outward*, as, *Good words*; *ta-uourie speech*, pure and wholesome language: And *good workes*; such as we are bound to performe within the compasse of our calling, whether *Generall* or *Speciall*. In a word, <sup>d</sup> *Whatsoever things are honest, whatsoever things are true, whatsoever things are iust, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; those things must we thinke on to doe*: and as *Mary* said to the seruants, <sup>e</sup> *Whatsoever hee saith doe it*, so say I, *Whatsoever the Lord commands that must be done*: wee may not picke and chuse, and doe what best likes vs, but as once *Israel* said, so must we alwaies, <sup>f</sup> *Whatsoever the Lord commandeth that will we doe*. True it is, many points of our Masters will wee know not; but our desire must be to know: And many things we doe not; but our desire must be to doe: for our obedience must reach to Gods whole reuealed will. Every Christian dury thou must make account belongs to thee as well as to any other: and therefore as a man that is to plant an Orchard, will be sure to get of euery good fruit some: so, doe not heare of any fruit that good is, but carry it home and set thy heart therewith. Memorable was the practise of blessed *Bradford*: (who was content to sacrifice his life in Gods cause) <sup>g</sup> He vsed to make vnto himselfe a *Iournall* or *day-booke* wherein he vsed to set downe all such notable things as either hee did see or heare each day that passed: If he did heare or see any good in any man, by that sight he found and noted the want thereof in himselfe, and added a short prayer wherein hee craued grace and mercy that hee might amend: If he did heare or see any plague or misery, hee noted it as a thing procured by his owne sinnes, and still added, *Lord haue mercie vpon me*. Oh that wee would tread in this Saints steps! how much

<sup>d</sup> Phil. 4. 8.<sup>e</sup> John 2. 5.<sup>f</sup> Exod. 19. 8. & 24. 3-7.<sup>g</sup> See Master Sampsons Preface to Bradfords Sermon of repentance.

much more fruitfull should wethen bee, than now wee are?

Lastly, our fruit must bee *constant fruit*. Constancy crownes all. Thus it is said of the blessed ground, <sup>a</sup> *It bringeth forth fruit with patience*. And herein wee may not bee like to other trees, which grow barren with their age; but we must bring forth fruit in our old age <sup>i</sup> and continue far and flourishing: nay not so much as a leafe must fade or faile<sup>k</sup>: there must not be any appearance of being out of the state of grace<sup>l</sup>: none of vs must seeme to be deprived or come short of entering into Gods rest. Alas for such! who haue left bearing, yea lost their very leaues and shewes of profession, which formerly they haue made; being now worse than that cursed fig-tree which was greene: what hope haue these, who come short of those that come short of heauen? Shall the former fruitfulness of such professors be regarded, or rewarded? Surely no; <sup>m</sup> *All their righteousness which they haue done, shall neuer be mentioned, but in their trespasses that they haue trespassed and in their sinne that they haue sinned, in them they shall die*. And if euery man shall receiue according to his fruits; then such shall one day feed vpon the bitter fruit of their *Apostacie* and *Back sliding*; and finde how bitter a thing it is to forsake the Lord; and feele what they will not now be brought to beleue; <sup>n</sup> *That it had bene better for them neuer to haue knowne the way of truth, than thus to haue departed from the holy commandment*. Looke then thou walke not in a good course for a fit, but bee constant to the death,<sup>o</sup> and so receiue the crowne of life: For *glory and immortalitie* is the part and portion only of such as by *constancie in well-doing* (seeke it. To you<sup>q</sup> (saith our Saviour) *which haue continued with mee in tentations, haue I appointed a kingdome, as my Father hath appointed me a kingdome*.

And thus we haue seene what is necessarily required, that our fruit may be acceptable and pleasing vnto God.

Now

6

<sup>b</sup> Luke 8. 15.

<sup>i</sup> Psal. 92. 14.

<sup>k</sup> Psal. 1. 3.

<sup>l</sup> Heb. 4. 1.

<sup>m</sup> Ezck. 18. 24.

<sup>n</sup> 2 Pet. 2. 21.

<sup>o</sup> Reuel. 2. 10.

<sup>p</sup> Rom. 2. 7.

<sup>q</sup> Luke 22. 24.

Now then thou that braggest of thy faithfulness and fruitfulness, tell me, dar'st thou abide the triall? Why then answer me to these *Interrogatories* which I propound vnto thee: Is thy *fruit thy owne*? Is it done by thy owne selfe, and in thy owne person? Dost thou rest and rely vpon thy owne faith, and liue by it, and by no mans else? Againe tell me, is thy *fruit kindly*, answerable to the good seed that hath oftentimes bene cast into thy heart, and becomming the stocke wherein thou saist thou art engrafted? Is not swearing, lying, cogging, and dissembling, and such stinking fruit as this, the fruit thou bearest? I demand againe, dost thou obserue the *time and season*; not contenting thy selfe in doing good for *matter*, vnlesse also thou doe it then when God may haue most glory by the doing of it? Answer me yet further; Dost thou labour that thy fruit may come to some *perfection*? Not resting thy selfe in this, that thou bloomest, blossommest, but still art struing that euery bud may bee brought to maturity and ripeness? Besides all this, dost thou truly and vnfaignedly desire and endeouour to bee *fruitfull in all good workes*, making no exceptions, like a lazie seruant, at any of Gods Commands, seeme they neuer so hard or harsh, so meane or base? And lastly, tell mee, dost thou continue *constant* in bearing fruit, not giuing ouer in the *yeere of drougt*? but even then continuest fresh and flourishing? What answerest thou? Canst thou stand out this triall? And doth thy conscience witness that these things are so? Why then indeed thou art a fruitfull branch, and hast whereof to reioice, in as much as thou bearest fruit to God; who doth so accept it, that he will reward it. <sup>\*</sup> *For the earth that drinketh in the raine that commeth oft vpon it, and bringeth forth herbs meet for him by whom it is dressed, receiveth blessing from God.* But if thou findest it otherwise with thee, and art not able to endure the triall, then let mee tell thee; Thou deludest thy owne soule, in thinking that

\* Hebr. 6. 7.

that thy leaves and shewes, will, or can, answer Gods hopes and expectations : neither canst thou comfort thy selfe in thy estate, for it is wretched, fearefull : All such barren, or rather euill-fruited ground, is <sup>f</sup> *nigh vnto cursing, whose end is to be burned.*

*Vers. 8.*

And so I am fallen into a vse of *Reprehension* of thousand thousands in the world, who frustrate the Lords hopes, and neuer thinke of making any returne vnto the Lord for his many mercies ; resting onely in the meanes of fruitfulness, thinking that enough. What abundance of *dead ground* is there in the world, which brings forth iust nothing ? They thinke it will proue somewhat a troublesome iourney to goe towards heauen, and therefore they sit them downe, and fall fast asleepe. Let these idle wretches know, that though they sleepe out their time, their <sup>e</sup> *damnation sleepest not.*

*Vse 2.*

*2 Pet. 2. 3.*

And what abundance of *ground* is there, that for all Gods care and paines, returne but *leaves*, which are as good as nothing ? Numbers of *carnall gospellers*. who content themselves with the forme of godlinesse, denying the power thereof ; boasting much of this, that they are harmelesse men, and no drunkards, whoremasters, theeves, vsurers, extortioners, and the like. All this is well ; and I would to God, all you that heare me this day could so boast. \* Oh ! how would it beautifie this Assembly ? But all this is not enough. *Negative Diuinitie* and *Christianitie* which is so rise, and growes almost in euery hedge, is not the fruit that must answer Gods hopes. The Parable <sup>u</sup> *dams the euill seruant*, for not doing good with his talent, though hee mis-spent it not : and *Dines* for not helping *Lazarus*, though hee hurt him not. It is not enough that thou canst say, I bring forth no euill fruit, I beare faire leaues, &c. For thou deceiuest Gods expectation, if thou bringest forth no good ; and what euer thou thinkest of thy selfe, or others thinke of thee, thou canst not escape the fire : For \* *Euery tree that bringeth not forth*

*u Matth. 25.*

*\* Matth. 3. 10.*

forth good fruit, is hewen downe and cast into the fire. And therefore, be more wise than to trust to these faire leaues and shewes, wherewith thou art richly decked, and makest a goodly shew, as the figge-tree did; for they cannot saue thee from the curse. And yet a worse kinde of ground than either of these. Such ground as my Text speakes of, which in stead of grapes brings forth wilde grapes; that brings forth hedge fruit like the Heathen, nay not so good, but like those figges the Prophet *Jeremie* speaketh of: *They are euill, very euill, they cannot be eaten they are so euill.* \* Their grapes are grapes of gall, their clusters are bitter. Their wine is the poison of Dragons, and the cruell venome of Aspes. O Beloued! weigh it; if barrenesse and leaues will not, cannot escape the axe and fire, how shall the euill-fruited tree? If the barren Vine fare so bad, the wilde Vine must fare farre worse. What hell, and how many torments, are prepared for oppressing *Dines*, when *Dines* that but denied his owne, shall bee so tortured and tormented in endlesse flames? Shall he that giues not, wring his hands? then certainly hee that takes away, shall rend his heart. y The old world did but eat and drinke, plant and build, mary and be merry, (things lawfull in themselves) and yet were swept away with the besome of destruction. And shall we thinke, that liars, swearers, whoremongers, malicious, monstrous, scandalous, offenders, (whose workes are in themselves simply vnlawfull) will euer escape vnpunished? Certainly, if omission of good workes be whipped with rods, commission of impieties shall bee scourged with Scorpions. At the hands of these, and every one of these, will the Lord of the Vineyard require fruit, and iudge them according to their workes.

And now before I leaue this point, let mee giue a word of *consort*, to all such as finde themselves so qualified in some good measure, as is necessarily required he should bee, whose fruit God accepteth, (as wee haue before

\* Deut. 32. 32.

y Matih. 24. 38.

Use 3.

before shewed.) However these haue in them many weakneses and corruptions, yet allowing and maintaining none, let them assure, and secure themselves, against all the feares of their owne hearts, and cauals of Satan, or this wicked world, that they are truly fruitfull, and in some good measure answer the Lords hopes and expectation. The husbandman (as we see) though he receiue not a crop of an hundred fold, yet hee will thinke it well, and count his ground for good, and his labour well bestowed, if he might receiue sixty or thirty fold: So though wee be not the best ground, yet wee may be good ground; as he may be a good seruant, that is not best of all. And it is not good ground that is reiected: it is onely the bad and barren, that God accepteth not.<sup>2</sup> Let not then the littlenesse of thy fruit discourage thee, though it humble thee. It is not, *How much*, but, *How good*, that God doth especially regard. We see the fruitfulllest tree that groweth, loseth many of her buds and blossomes; some are smitten with blasting; some are nipped with frosts, and bitten with the cold and dry East-winde; and some againe are eaten vp with wormes and caterpillers; and if the ricke thereof come to perfection, wee thinke it well. Thus our buds and blossomes, holy purposes and resolutions often perish, sometimes in the very thought, and goe no further; sometimes they come to words; we talke and tell what our purpose is, and there it rests: much adoe there is to bring them into workes; the Deuill, the world, and flesh, so nip vs with their temptations; and if we (when wee haue done all wee can) can saue the ricke, nay the ricke of the ricke of our resolutions, and bring them to execution, wee haue done well. Looke more therefore to the *quality* than to the *quantity* of thy fruit, (though looke to both) and see it bee not counterfai't nor fained, let that bee thy chiefest care: that as men say of their plums, and pearces, &c. Here is but little, but it is good; I haue not many of them, but

<sup>2</sup> Hebr. 6.7.



them that be are very dainty, they are right of such and such a kinde, I dare assure you : So thou maist say of thy Faith, Repentance, and Obedience ; Though it be very litle, and not so much as I could wish it were, yet I assure my selfe it is of the right kinde, true and good, what is of it : And then assure thy selfe, to thy endlesse comfort and more cheerefull vndergoing of holy duties, that thou art a fruitfull Christian, and shalt euery day grow fruitfuller than other. <sup>a</sup> Goe then and eat thy bread with ioy, and drinke thy wine with a cheerefull heart, for God accepteth of thy workes.

<sup>a</sup> Eccles. 9. 7.

Text.

*And it brought forth wilde grapes.* ] This was the returne it made to God for all his cost and paines. He doth not say it was barren and brought forth *no grapes*, (for that had beene more tolerable) but it was fruitfull : *It brought forth* ; but what ? *wilde grapes*, saith the Text : such grapes as we finde after mentioned in this Chapter by the Prophee ; *Iniustice, Oppression, Conetousnesse, Auarice*, and the like ; which fruit was loathsome and vsauoury to Gods smell and taste, and nothing answerable to the kinde and nature of the root.

Here then we haue taxed in them, *are all, actually, senseless, senselesse ingratitude and unthankfulness*. And yet this doth not sufficiently expresse it ; it goeth a degree beyond it. Mere ingratitude returnes nothing for good ; but here wee haue euill returned for good : and therefore we may rather call it *a continuall and continuall retribution*.

Dof.

The wicked make an vngratefull returne to God for his fauours.

Thus the wicked answer heauens kindnesse with an vngratefull wickednesse : for many blessings which they haue from God receiued, they returne horrible, and more than brutish ingratitude.

Great and many were the fauours which this people had receiued from God ; for he chose them (saith Moses) <sup>b</sup> for his owne inheritance : he kept them in the wilderness as the apple of his eye : hee bore them on his wings, as the Eagle her young ones : he fed them with the best,

<sup>b</sup> Deut. 32. 10-18

best, and gaue them plentie of all things; hony out of the rocke, and oyle out of the stinty rocke: butter of kine, milke of sheepe, fat of lambes, and rammes of the breed of Basban, and goats, with the fat of kidneyes of wheat: yea, they did drinke the pure blond of the grape. But Isurun waxed fat and kicked: when he was waxen fat, and growen thicke, and couered with fatnesse, then he forsooke God that made him, and lightly esteemed the rocke of his saluation. They prouoked him to iealousie with strange gods; with abominations prouoked they him to anger. They sacrificed to Devils, and not to God: to gods whom they knew not, to new gods that came newly vp, whom their Fathers feared not. Hence was that complaint which the Prophet made; *¶ Doe yee thus requite the Lord, O foolish people and vnwise? The like complaint makes God himselfe in the first Chapter of this Prophecie, <sup>d</sup> Heare O Heauens, and giue eare O Earih, for the Lord hath spoken: I haue nourished and brought vp children, and they haue rebelled against me. The Oxe knoweth his owner, and the Ass his masters crib: But Israel doth not know, my people doth not consider. Ah sinfull Nation, a people laden with iniquitie, a seed of euill doers, children that are corrupters: they haue forsaken the Lord, they haue prouoked the holy one of Israel to anger, they are gone away backward. O piercing words! woe vnto such as occasion God thus to complaine.*

*c Verse 6.*

*d I say 1. 2, 3, 4.*

Beware we then; oh! beware wee of it. Be not so vngratefull, as to conceale the many fauours thou hast receiued from the Lord; and much lesse so vnthankfull, as to make so wicked a retriubution. To returne euill for euill, and that to man, is damnable; but to returne euill for good receiued, is farre more inexcusable. If it be thus betweene man and man, then is the case more grievous betweene God and vs. How doe we prouoke him euery day? yet he to winne vs, bestowes abundance of blessings on vs; giuing vs life, health, food, raiment, libertie, peace, plentie, comfortable seasons, &c. But

*Use.*

*Siccitas das lu-  
minis, et pul-  
uerem. Psal.*

*Yse 2.*

*e Psal 85. 12.*

*Dob 7.*

The wicked di-  
uert the means  
of their saluati-  
on to their  
confusion.

*f Rom. 1. 16.*

*g 2 Cor. 2. 16.*

the more he followeth vs with his fauours, the further are we off: the more he ladeth vs with his blessings, the more we oppresse him with our sinnes: and the better he is to vs, the worse we be to him, like Springs of water, which are then coldest, when the Sunne is hottest; and like the *Thracian* flint, whereof I haue read, that it burnes with water, and is quenched with oyle: or like the nature of that Countrey, (which if true, is wonderfull) wherein a great drought and heat makes abundance of mire and dirt; but store of raine causeth dust: So is it with vs; experience makes it good: The plentifull showers of Gods blessings rained downe vpon vs, is answered with the dustie and sandie barrennesse of our liues: The sweet dewes of Hermon haue made the hill of Sion more barren. Oh! how inexcusable shall we be? How can such a generation as this escape the damnation of hell? Needs must we perish and be consumed in the indignation of the Lord, if we amend not.

And let this be a ground of patience to vs, when we haue vkindnesse returned, for kindnesse shewed. *They rewarded me euill for good (saith Dauid) e to the spoiling of my soule.* Well *Dauid* be content, for the like measure God himselfe hath found, and daily doth finde at the hands of sinfull men, and the seruant must not think to fare better than his Lord and Master.

Againe, obserue we hence, how *The wicked diuert the meanes of their saluation to their confusion.* God plants and sets, prunes and waters, to make this Vineyard fruitfull; and this his paines engenders nothing in their wicked hearts but noysome and stenchfull fruits. *In stead of grapes, they bring forth wilde grapes.*

Thus the Gospell was giuen for the bringing of men to Christ, and therefore the Apostle calls it *f The power of God to saluation*: and yet it is found to be to some *g a sanour of death vnto death*, and a swift furtherer of their perdition. So the Sacraments were ordained (in their true and proper vse) as a meanes to increase saith: But the

the matter by many is so handled, that they serue for no other end than to increase their <sup>h</sup> iudgement: yea Christ himselfe, who was laid in <sup>i</sup> *Sion* as a chiefe corner stone elect and pretious, on whom whosoever beleueth shall neuer be confounded, becomes <sup>k</sup> a stone of stumbling, and a rocke of offence to disobedient ones. And thus is it with euery other good blessing and ordinance of God.

<sup>h</sup> 1 Cor. 11. 29.

<sup>i</sup> 1 Pet. 2. 6.

<sup>k</sup> Verse 8.

1 Cor. 1. 23.

For as it fares with him that hath a surfetted stomach, the more good meat he eats, the more he increaseth his corruption: (the former crudities vndigested hauing the greater force, turne the good nutriment into themselves:) so is it with the wicked, whose hearts are full of poisonfull corruption, and surfetted with sinne; and so corrupt euery thing that they haue or doe receiue. Yea, such an *Antipathie* there is betwixt Gods grace and mans bad heart, that the more it wrastles with him, to bring him to saluation, the more he wrastles against it for his owne confusion.

*Reason.*

<sup>i</sup> Tit. 1. 16.

Hence then we may take notice, first, of the poisonfull nature of sinne, which corrupteth and altereth the nature of all things, be they neuer so good, so excellent; making that hurtfull, which in it selfe is healthfull. Christ, the Word, the Sacraments, the Creatures, yea God himselfe, are by it made occasions of euill. Yea looke as Gods wisdom and goodnesse can draw good out of the greatest euill (as out of *mans fall*, *Indas his treason*, the *Iewes abiection*, &c.) So mans sinne can draw euill out of the greatest good, and make it hurtfull and pernicious to his soule: Should wee not then hate it and abhorre it?

*Wee* 1.

And secondly, of the wretched estate of the sinner, who is poisoned by sinne. Needs must his condition be fearefull, who brings swift damnation on himselfe, not only by foule grosse sinnes, but euen by the most holy things of God, as the wicked doth: For as <sup>m</sup> *all things worke together for the best vnto them that loue God, euen*

<sup>m</sup> Rom. 8. 28.

to them that are called of his purpose (as witnesseth the Apostle;) So by a rule of contraries, to them who are vnregenerated, all things worke together for the worst. They corrupt all things, they defile all things. Their *tongues* are Adders speares, their *lips* are instruments of guile, their *hands* worke iniquitie, and their *feet* are swift to the shedding of blood. Their *wits* they abuse to caull with; their *wealth* to oppresse; their *strength* to steale; their *friends* to bolster them out in all; with their *knowledge* they beguile and deceiue the simple and vnsittible soule. The *Scripture* they make a couer for their prophanenesse; for when they be espied or reproued, they will tell you they doe no more than what they can iustifie by holy warrant. Their *marriage* they abuse for lust, their *children* for couetousnesse, the *day* for open euill, and the *night* for secret shame. How neere must their damnation be, when euery thing doth further it? Euery *word*, euery *action*, yea euery *thought* doth hasten it. Oh! the misery of the wicked, who in the top of their happinesse, and in the midst of their store and plentie are hastening to death, to Hell.

Use 2.

Againe, let this admonish vs, not to content our selues with the enioyment of things, in themselves good, vnlesse we haue a sanctified vse thereof. And surely herein many doe delude themselves in thinking all is well, and they are the blessed of the Lord, in that they haue so many good things, and such plenty of Gods good blessings shrowed downe vpon their Tabernacles; when alas! (as we haue scene) many haue as much, whose <sup>n</sup> *table* becomes a snare vnto them, and their prosperitie their ruine. Doe not then content thy selfe in the simple enioyment of things good, vnlesse they be good to thee: Better be as poore as Lazarus, than with Dines to haue much wealth, and haue no grace to vse it. <sup>o</sup> *Wisdom* is good (saith wise King Solomon) *with an inheritance*; but an inheritance without wisdom is passing hurtfull.

Use 3.

Lastly, learne that the meanes which God affordeth  
for

<sup>n</sup> Rom. II. 10.

<sup>o</sup> Eccles. 7. 11.

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for mans good, shall neuer returne in vaine: for if they further not mans saluation, they will hasten his destruction and confusion. If wee will not be the better for his mercies, we shall be a great deale worse: Some effect will follow thereupon; if they produce not sweet grapes, they will sowre. For <sup>r</sup> *as the raine commeth downe, and the snow from heauen, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may giue seed to the sower, and bread vnto the eater: So shall my word be that goeth forth out of my mouth; it shall not returne vnto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it* (saith the Lord) The preaching of Gods word (and all other of his ordinances) is such physicke as will either cure or kill; none euer heard the one, or vsed the other, but was thereby made either much better or much worse; they became either more barren or more fruitfull. The Word in Scripture is called <sup>q</sup> *a two edged sword*, that cuts both waies; it is either a conuerting or a conuincing power: A fauour it hath to all, either of death or life. And looke as fire hath a double operation vpon the seuerall subiects it workes vpon; it fires stubble, but refines the gold: So hath the Word; some hearts (as we haue heard) it enflames with zeale and loue vnto it; other hearts it sets on fire to persecute and molest it, and the bringers of it. At one Sermon <sup>r</sup> *Sergius Paulus* was conuerted, and *Elimas* obdurate: at another Sermon <sup>t</sup> *some beleueed, and some beleueed not*. And vpon our Sauours preaching we may reade how <sup>s</sup> *some went backe, and walked no more with him*; but others stuck more fast & close vnto him, knowing full well that he had the <sup>u</sup> *words of eternall life*, and therefore *whither should they goe*? Thus is it to conuersion, if beleueed; to confusion, if despised. How should this stirre vs vp to a zealous preparation before wee come to the house of God? Wee returne not to our owne homes as we came from thence, but wee are one

P Esay 55.10,  
11.

q Hebr.4.12.

r Act.13.7,8.

t Act.17.4,5.

s Iohn 6.66.

u Verse 68.



step neerer to heauen or to hell. Oh! what a grieſe and heart-breaſe will it be vnto thee at the laſt day, to ſee many who haue heard the Word with thee, beene of the ſame Pariſh, vnder the ſame Miniſtery, ſare in the ſame ſtoole; to be receiued into heauen, becauſe they beleued and repented; and thou thy ſelfe thruſt downe to hell, for thy infidelitie and hard-heartedneſſe? Looke therfore well about thee, and regard the means. \* When *Mofes* threw the Rod out of his hand, it became a Serpent; but when he laid hold of it, and tooke it to him, it became that Rod wherewith he wrought thoſe many and mighty miracles. Thus if thou caſteſt the word thou heareſt from thee, looke to finde it as a Serpent that will ſting thee to the heart; but lay hold of it, and take it vp, obey it, and apply it, and thou ſhalt haue the great worke of thy ſaluation wrought thereby.

Before we leaue this verſe, one thing more I would haue obſerued: The fruit that it brought forth is ſaid to be *wilde fruit*. The word (as was before noted) ſignifieth \* ſuch a kind of fruit, which in ſnell is moſt odious and ſtinking; and in taſte moſt loathſome and vnſauourie. And this teacheth vs thus much:

*Th fruit of diſobedience and ſinne is a ſtinking and vnſauourie fruit.* It is ſuch a fruit as is odious and vnſauourie in Gods noſtills; bitter and vnpleaſant to his taſte.

*Mofes* in his laſt ſong ſpeaking of the wicked and vngodly enemies of the Church, ſaith thus: *Their vine is of the vine of Sodome, and of the fields of Gomorrah: their grapes are grapes of gall, their cluſters are bitter. Their wine is the poyſon of Dragons, and the cruell venome of Aſpes.* For the better vnderſtanding of which words, we are to know, that the Vale of Iordan, where Sodome and her ſiſters ſtood, was before the deſtruction thereof, one of the goodlieſt, pleaſanteſt, and fruitfuller places in the world, euen <sup>2</sup> like *Eden* the garden of the Lord; or like the land of Egypt: But after the deſtruction and ouerthrow

\* Exod.4.3.

\* Baalchim,  
Vnas putridae,  
ſeu ſuſcidas.  
Möller. in loc.  
Acerbas ac in-  
ſuauies. Vatab.  
Doctr.

The fruit of  
diſobedience  
is a wilde and  
ſtinking fruit.

<sup>1</sup> Deut.32.32,33.

<sup>2</sup> Gen.13.10.

ouerthrow thereof, it became the <sup>a</sup> breeding place of nestles and salt pits; yea, it was turned into a most vgly and loathsome Lake, which is called to this day, the Lake of Sodome, or the salt, or dead Sea; wherein there is not any fish, or other liuing creature, (though it be more than twenty miles of length) neither will it admit any thing into it that hath life, as *Iosephus* a Jew borne, relates <sup>b</sup>; which relation is seconded by some of the <sup>c</sup> Fathers, and by all such as haue trauelled in those parts. The report whereof seemed so strange vnto the Romanes, that when *V. Spasian* besieged *Ierusalem*, he would needs goe thither to make a triall, and taking six men that could not swim, he bound their hands and feet, and cast them all into the water; and not one sunke, but all swam like leaues. This *Iosephus* witnesseth he was an eye-witnesse of; who liued there, and went with him. Round about the brinkes of this Lake there grow store of vines, and fruit trees of all sorts, which beare grapes and fruit most pleasant to the eye, as euidences of the former fertilitie and fruitfulness of that place; but take those grapes and fruits, and breake or bruisse them to be eaten, and there is nothing but filthy and stinking ashes, as though some vile matter had beene newly burnt. By this then it doth appeare what *Moses* meanes in the former words, *Their vine is as the vine of Sodome*, &c. that is, faire and pleasant to the outward shew, but within filthy, stinking, and vnsauourie. And that such is the fruit of sinne, appeares yet plainer in sundry places of holy Scripture: In the first chapter of this prophesie, God tells these Israelites, that <sup>d</sup> he delighted not in the bloud of bullocks, nor of lambes, nor of he-goats: their Incense was an abomination vnto him; their new Moones, and Sabbathes, and calling of Assemblies, he could not away with; for it is iniquitie euen their solemne meetings. Their new Moones and appointed Feasts his soule hated; they were a trouble to him; he was weary to beare them. And when they spread forth their hands, he

would

<sup>a</sup> Zeph. 2.9.

<sup>b</sup> *Ioseph. de bello Iudae.*

<sup>c</sup> *August. de Civ. Dei. Hieron. in Ezech.*

<sup>d</sup> *Isay* 1. 11, 12, 13, 14.

would hide his eyes; and when they make many prayers, he would not heare; for their hands were full of blood. The Scripture for our vnderstanding ascribes *senses* to God: and here wee finde every *sense* displeased with their sinnes.

1. They were offensive to his *Tasting*: for their burnt offerings of Rams, with the fat of Lambes, &c. he could not relish; they *delighted* him not; they were *sowre* to his palate.

e Exo. 30. 34, 35. 2. They were offensive to his *Smelling*: for he tells them that their Incense was an *abomination* vnto him; that precious perfume which was made with so many sweet spices and pure frankincense, did stinke in his nostrils; the sent thereof he could not abide.

f Amos 2. 13. 3. They were offensive to his *Feeling*: for their new Moones and appointed Feasts were a *burden* vnto him; he was a weary to beare them: And though he be not weary of bearing the whole world, yet he is a weary of this burden; so heauy is it to his sense, that he complaines<sup>e</sup> he is *pressed vnder it as a cart is pressed that is full of sheaves*.

g Hab. 2. 13. 4. They were offensive to his *Seeing*; and therefore he tells them, though they spread forth their hands; he will *hide his eyes*. His pure eyes cannot behold euill, nor endure to looke vpon iniquitie, and therefore he must turne away his face from them.

5. They were offensive to his *Hearing*: for when they make many prayers he will not heare. Their prayers were as iarring in his eares, as if diuers distracted Musicians should play vpon diuers bad instruments, so many seuerall tunes at one time.

h Isay 7. 13. Neither were their sinnes only displeasing to his senses, but also gricuous to his *minde*, and therefore he tells them, Their new Moones and appointed Feasts his *soule did hate*; which is an Emphaticall speech, and an argument of Gods hearty detestation. Now <sup>his</sup> *is it a small thing for you to griene men, but you must griene God also?*

Besides

Besides this, the diuers names giuen to sinne in Scripture, and the comparisons vsed to set it forth, may shew vnto vs the odiousnesse of it. It is called a *pollution*, a *leprousie*, a *contagion*, the *vomit of a dog*, and wallowing of a *swine in the mire*. Again, it is called *uncleannesse*, *filthinesse*, the *excreable thing*, and euery where it is said to be *abomination*. From all which we may safely conclude, that *Sinne and the fruits thereof are odious and loathsome to the Lord*.

Take the *Reason* in a word: God is light and puritie, and perfection it selfe; and therefore cannot but he must deest and abhorre that which is his contrary.

Hence then we see what the Apostle teacheth; <sup>i</sup> *They that are in the flesh cannot please God*; the very oblations of their defiled hands stinke in his presence. Their hearts are like to some *Fen or Bogge*; and euery action they doe, is as an *evil vapour* ascending thence. Of all the sacrifice and seruice of wicked men, *Solomon* saith, <sup>k</sup> *It is an abomination to the Lord*: And of their <sup>l</sup> *whole way*, he saith as much; euery action of their liues God abhorres: Their *actions spirituell*, as prayer, reading, hearing, singing, &c. God takes no pleasure in: <sup>m</sup> *He that sacrificeth a Lambe, it is as if he cut off a dogs necke*, &c. Their *actions ciuill*, as buying, selling, giuing, lending, honest dealing, &c. shall haue no better acceptance with him. Their *actions naturall*, as eating, drinking, sleeping, recreation, &c. all are stinking, loathsome. Alas, for the fearefull estate of such! Oh that the eyes of these were open, that they might see their miserie!

Secondly, let vs be admonished to take heed of sinne, yea of euery sinne: for all wickednesse belcheth forth an *euill sauour*, which God cannot endure, nor abide. Shall we delight in that which God abhorres? or take pleasure in that which makes vs loathsome to him? Be it farre from vs so to doe. True it is; while we liue here vpon the earth, we cannot but we shall fall, and that often; yet let vs not lie still and wallow in *uncleannesse*.

*Reas.*

*Use 1.*

<sup>i</sup> *Rom. 8. 3.*

<sup>k</sup> *Prou. 15. 8.*

<sup>l</sup> *Verf. 9.*

<sup>m</sup> *Esay 66. 3.*

*Use 2.*

*Omnis malitia  
cruciat fimum.*

*Non odit peccatū  
diabolis causa, sed  
diabolū peccati  
causa.*

*1. 2 Cor. 7. 1.*

cleanness. For *casuall defilements* there is hope; but for *wisfull pollutions* there is little. How can God dwell or abide with vs, if we be swearers, drunkards, vsurers, oppressors, or the like? Assuredly he neither can nor will; for these impieties, and such like, are more odious to him, than any carion is or can be to vs; nay the Deuill himselfe is not so hatefull to him as sinne is; for he hates not sinne for the Deuils sake, but the Deuill for sinnes sake. And therefore (to shut vp all with that exhortation of the Apostle) "*Dearely beloved, let vs cleanse our selues from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God.*"

Hitherto we haue intreated of the Vineyards *plantation*: The *supplantation* of it followes next to be handled, which is contained in the 3, 4, 5, 6 verses: wherein we haue,

First, the *Lords Plea* with them, vers. 3, 4.

Secondly, the *Verdict* or *Iudgement* past vpon them, vers. 5, 6.

In the *Plea*, we haue first an *Appeale* made to them, vers. 3. And secondly an *Indisement* against them, vers. 4.

In the *Appeale* diuers circumstances are considerable: As

1. The *Manner of it*, which is not in commanding-wise (as it might haue beene) but by way of *intreaty* and *request* [ *I pray you.* ]

2. The *Matter requested*, and for which this *Appeale* was made, and that is, that they would discern wisely of the matter, and accordingly passe sentence, [ *Iudge.* ]

3. *Who they be* which are made *Iudges* of the cause; and they are the *men of Iudah*, and *inhabitants of Ierusalem*; euen the whole multitude.

4. The *Parties* betweene whom the *controuersie* and *variance* is, and they are *God* and his *Vineyard*: *God* being the *Plaintiffe*, and *Israel* the *Defendant*.

*And*

*And now, inhabitants of Ierusalem, iudge, I pray you, betwixt me and my Vineyard &c.*

*And now* } or *Now therefore*. These are the words of God himselfe: q<sup>d</sup>. Seeing it is thus that my Vineyard hath so frustrated my hopes, therefore now &c.

*O inhabitants* - *And men* - } The words are in the Original read in the singular, not in the plural number: *O inhabitant*; and *man*. By whom some would haue the Lord Iesus to be meant (as before was shewed) but it is euident, that here the Lord appealeth to the Iewes themselves, and makes them Iudges in their owne cause; referring the matter betwene him and them to their owne consciences: And we know it is no rare thing in Scripture to finde one number put for another; the plural for the singular, and the singular for the plural. Now the reason why the Lord speakech to one man (as it were) rather than to all; or to them all, as if they were but one, may be this; because he would haue iudgement, not as simply of them all together, but particularly of euery one; willing euery singular person of *Iudah* and *Ierusalem*, to commune with their owne hearts, and accordingly giue sentence. And therefore *Tremellius* and *Iunius*, with diuers others, read as the Original hath it.

*Ierusalem; Iudah* } *Iudah* was the Country; *Ierusalem* was the chiefe *Citie* in that Country; and indeed one of the most famous Cities of the world; full of people; great amongst the Nations; Princesse amongst the Provinces, and in one respect exceeded all other Cities in the world besides; for therein was Mount *Zion*, the place of Gods service and worship, and therefore it was called the ° *Citie of the Lord of Hosts*: The *Citie of God*.

*Iudge* } To *iudge* sometimes significth *repassen on* - right or unpariall sentence against any, true or false: so Christ willeth the Iewes to *iudge righteous iudgement*: and

*Text.*

*Vers. 3.*

*Expof.*

*Singulariter loquens, pluraliter non simpliciter omnes, sed & unumquemque. Muscul.*

*Imò viri Iehude singuli.*

° *Psal. 43. 1. 8.*

° *Iohn 7. 24.*



9 1 Cor. 14. 29.

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Doctr.

Gods proceedings against sinners is with meeknesse and much mildnesse.

Gen. 3. 9. 11.

Gen. 4. 9.

Iohn 18. 23.

Matth. 26. 50.

Matth. 22. 11.

and sometimes it is only taken for the vnderstanding and discerning of all things; so meaneth the Apostle when he saith, *Let two or three speake, and let the other iudge*, i. discern what is spoken. This latter some would haue only here meant; as if the Lord did not require sentence, but only an inspection into the cause. But it may rather seeme the Lord requires not only that they should consider and discern, but also that they should speake their minde, and giue sentence against such a Vineyard.

We shall not need to stand longer vpon interpretation; the other words are cleare: we come now to Doctrine, with the Vses and duties which we are to learne from each of the particulars. And first from the Manner of this Appeal. *Appare*, learne that

With much meeknesse and mildnesse doth God proceed against sinners. When he hath to deale with them, he doth not come in furie and rage, but in milde and peaceable termes, with kinde intreaties. He doth not, as we see, imperiously command them with *Sic volo, sic iubeo*, &c. but vouchsafeth kindly to request them: *Iudicatio, quaso*; *I pray you iudge*.

The like was Gods manner of proceeding with Adam after his transgression; *Adam where art thou?* Who told thee thou wert naked? Hast thou eaten of the tree whereof I told thee thou shouldst not eat? In the like manner he comes to Cain; *Where is thy brother Abel? What hast thou done?* And so our blessed Saviour, how mildly did he deale with him that smote him vnjustly? *If I haue spoken euill, beare witness of the euill; but if well, why smitest thou me?* And what mildnesse and meeknesse did he shew to Iudas, when he came to betray him, euen at that time calling him friend; *Friend, betrayest thou the Sonne of man with a kisse?* In that parable of the mariage of the Kings sonne\*, (wherein Gods proceeding against wicked and vngodly professors, who repent not of sinne, neither doe beleue in Christ, is set forth)

forth) this point may haue further confirmation; for to him that hath not on a wedding garment, the King saith thus; *Friend, how camest thou in hither.* &c. quietly and peaceably examining and conuincing him.

And thus the Lord doth, that he may the sooner and the better bring the sinner to a sight and sense of his sinne and fault, and that he might (if it were possible) be pricked in his heart, and be brought to see that he is out of loue which the Lord beareth to him, as he is his creature; and that he desireth not his death, but his repentance that he might liue. And certainly this milde and gentle kinde of dealing, doth much sooner cause the offender to see his fault, than a hasty and passionate proceeding doth or can: So that vnworthy guest, when he was so friendly dealt withall, had nothing to answer, but was speechlesse.

*Reason.*

Herein let vs be followers of God, as deare children, in manifesting this notable fruit of the Spirit, when we haue to deale with sinners; which hath in it the very pitch of loue, which when it accompanieth a reprehension or obliuation, it is as that same precious oile which *shall not be taken from the head.* Let Ministers here learne how to deale with their hearers; intreating, exhorting, beseeching, euen then when they may lawfully command: In things of this life, see how men are faine to intreat and sue hard for that which is their owne; and heart-glad they are if by any such course they can gather vp their debts. How glad then may we be, if by any earnest perswasion or faire intreatie we can gather vp the debt of obedience, which our people owe vnto the Lord? I will neuer thinke much to speake faire and friendly, so that may follow thereupon. And thus the Apostle Paul doth come vnto his hearers, with *I beseech you brethren, by the mercies of God.* And, *I beseech you that you would be reconciled vnto God.* And againe, *I Paul my selfe beseech you by the meeknesse and gentlenesse of Christ.* These are his usual exhortations.

x *Matth. 23. 12.*

*Use 1.*

y *Psal. 141. 5.*

*A. 1. 1. 1.*

x *Rom. 12. 1.*

a *2 Cor. 5. 20.*

b *2 Cor. 10. 1.*

And

And surely when Ministers speake thus to sinfull men, and proceed after this manner with them, *I beseech thee by the merites of God* I pray thee that thou wouldest leaue thy drunkennesse, profanation of Gods Sabbaths, swearing, &c. and be reconciled vnto God; it must needs strike deep into their hearts, if they be not sealed vp with hardnesse & vnbeleefe. Let *Magistrates* hence learne to shew mercy & compassion, and all tokens & testimonies of loue towards malefactors, euen then when Iustice is to be executed, and punishment inflicted, that offenders may see it is not malice, but Iustice that inflicteth that punishment vpon them: and that it is not their blood, but their good and the good of others which is sought. And thus dealt *Iosua* with *Achan* after he was apprehended for that execrable wickednesse which he had committed, and whereby all Israel was troubled. *My (saith he) I beseech thee give glory vnto the Lord God of Israel, and make confession vnto him, and tell me now what thou hast done, hide it not from me.* For want of this, *Iehu* the king of Israel is threatned to be punished: For albeit he executed the iudgements of the Lord against the house of *achab*, according to Gods command, yet doing it with a cruell and reuengefull minde, without all pittie and compassion, God was displeased, and saith he will reuenge the blood of *Iezreel* vpon the house of *Iehu*. Let all Christians in generall take out this lesſon which the Lord himſelfe doth here and elſwhere teach vs by his practice and in reforming offending persons, let vs vie all moderation and meeknesse, endeavouring in the quietest & mildest manner to conuince them of their sins: In to doing we shall first tread in the steps of God himſelfe: Secondly, give obedience to Gods commands, which require vs to Restore such as are fallen with the Spirit of meeknesse: Thirdly, manifest we haue the Spirit of God in vs by the fruits, whereof this is one: Fourthly, haue some hope that our reprooſes, admonitions, exhortations, &c. shall

c 10/4.7.19.

d Hof.1.4.

e Gal.6.1.

f Cap.5.23.

shall be profitable: for if ever we doe good, it must be by weight of good Arguments pressed in meeknesse of wisdom with mildnesse of spirit, that must be as sugar, without which the bitter pills of reproofe will not be swallowed. But alas! we cannot hit of those steps which our heavenly Father hath trodden in, and wherein our blessed Saviour hath gone before vs. How doth that hastinesse in many of vs Ministers, who because we see not present successe of our labours, are ready to surcease our pains, & forgoe all, sort with this truth, or that *Iniunction* which *S. Paul* giueth to *Timothie*, and in him, to all other Ministers, *In meeknesse instruct those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth?* How doe those bitter iccs, taunts and reproches cast out against such as are in miserie (what though they be euill doers, standing at the bar to be iudged and arraigned) vsually to be heard in the places of Iustice & Iudgement, by such as are in place of authoritie, come nigh this copy which God hath set? How can we see we imitate God like good childre, when hauing to deale with friend or foe, we grow hot and boisterous, if we be a little moued? Alas for vs! oh that we could but remember Gods peaceable proceeding, even with the vessels of his wrath, & learne more mildnesse.

But are we to deale thus mildly with all, may some demand? is there no time when, nor no person to whom, rigour and seueritie must be shewed?

Surely, much patience and lenitie must be vsed even vnto the very worst, vntill it be despised and wilfully contemned: and then if it be cleare no meeknesse will serue to winne men, it is high time to vse seueritie toward such, who by milde intreaties will not be perswaded: And thus our blessed Saviour, though in his first Sermon he pronounceth *Blessings*, yet in his other he denounceth *Woes* & curses against the *Scribes* and *Pharisees*, when as the former did not worke vpon them.

Let this teach vs likewise to admire the great good-

N

nesse

2 Tim. 2.29.

*Quest.*

*Answ.*

*Matth. 5.*

*Matth. 23.*

*Vse 2.*

nesse and vnspcakable mercy of the Lord. Men commonly are intreaters for those things which are profitable to themselves; but who is he that is earnest with another to doe that which tends only to the profit of him with whom he dealeth? If a man of himselfe cannot see what maketh for his owne good, and doe it of his owne accord, we thinke him well worthy to smart for his owne folly. But here see Gods dealing with vs the sons of men, who desireth and intreateth vs to sit in iudgement against our selues; and why? Surely for this end, that he might not iudge vs: for as the Apostle speaketh,

*1 Cor. 11. 31.*

*If we would iudge our selues, we should not be iudged of the Lord; so that the profithereof would be our owne. How should our hearts relent? how should we be overcome with this kindnesse of the Lord, who so graciously & mercifully requesteth & intreateth vs for our own welfare?*

*Pse 3.*

And lastly, is God so milde euen when he hath to deale with sinners? and doth he proceed in such quiet and peaceable termes, euen with wicked and vngodly ones? then let this stay the hearts of Gods people; for assuredly with them he will not be rigorous nor extreme: If these fare so well, certainly Gods children shall fare farre better. Lift vp then thy dejected spirit, and cheare vp thy disquieted and perplexed conscience, thou poore one who tremblest vnder Gods hand for thy manifold infirmities, as the childe doth vnder the rod, and be not out of heart or hope.

*1 Psal. 103. 8.*

*The Lord is mercifull and gracious, slow to anger, and plenteous in mercy, who will not alwaies chide; neither will he keepe his anger for euermore: He beareth patiently with the wicked, his slaues, his vassals: and will he not with thee, who art his childe, his darling? Is it possible that he should be worser towards thee who seekest his face, than he is with them who seeke it not at all? That cannot be. And thus much for the Manner, how he maketh his Appeale: Now for the Matter, or thing it selfe for which he doth Appeale, and that is Iudgement.*

*Iudge*

*Judge I pray you.*] He doth not say, condemne these, or iustifie my proceedings, but iudge, aduise, take counsell, and accordingly passe sentence. Thus

*God is content to submit his courses vnto scanning; and to bring his proceedings with the sonnes of men vnto a triall before he proceed to iudgement.*

In the first Chapter of this Prophecie, we reade how the Lord doth as it were prouoke the people to a pleading with him, <sup>m</sup> *Come now and let vs reason together, saith the Lord, &c.* as if he should say, If you are so well perswaded of the goodnesse of your cause, and are so ready to accuse me, and excuse your selues (which is the propertie of all hypocrites) let vs reason about the businesse, and bring the matter vnto a triall, that so it may appeare whether I or your selues be most in fault. The like Plea he offers his people by the Prophet *Jeremiab*; <sup>n</sup> *Wherefore I will yet plead with you, saith the Lord, and with your childrens children I will plead.* And by the Prophet *Micah* he summons them to the like businesse, willing them to plead the cause with him, as it were at euen hand, offering to make answer to whatsoeuer they could obiekt or lay vnto his charge; and he calls vpon the hills and mountaines to be witnessles, yea Iudges of the cause; <sup>o</sup> *Heare O ye mountaines (saith he) the Lords controuersie, and ye strong foundations of the earth, for the Lord hath a controuersie with his people, and he will plead with Israel: O my people, what haue I done vnto thee? and wherein haue I wearied thee? testifie against me, &c.*

And the maine reason hereof is, that the Iustice of God might hereby be cleared, and euery mans mouth stopped; <sup>p</sup> *That he might be iustified when he speaketh, and cleared when he iudgeth.*

But the Apostle reprobeth such a dare word it with the Lord, and dispute with him about his proceedings; <sup>q</sup> *Who art thou O man, saith he, that pleadest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? &c.*

*Text.*

*Doctr.*

God is content to submit his courses vnto scanning, &c.

<sup>m</sup> *Isay 1.18.*

<sup>n</sup> *Ier.2.9.*

<sup>o</sup> *Micah.6.1,2.*

*Reasf.*

<sup>p</sup> *Ps.51.4.*

*Obiect.*

<sup>q</sup> *Rom.9.20.*



Answer.

True; for though God be content to offer it, for the clearing of his iustice, and conuiction of the sinner, yet it is ouer-great boldnesse and sawenesse, for any man to require and demand it: Here was *Iob*s failing, *Ieremiahs* weaknesse, and *Dauids* infirmity.

Make these vses of this point.

Use 1.

First, let it serue for our *Istruction*, that wee admire the rich mercy and great goodnesse of the Lord, who is content so to abase himselfe, as to put his holy actions and proceedings to our scanning; and plead with vs *Clay* and *Dirt*, *Dung* and *Wormes-meat*; about his iust and righteous proceedings. Should he vse Marti-all law against vs, and as soone as euer we offend, (like *Draco*) write his lawes in bloud vpon vs, it were but iust and right: Now for him to come and reason with vs, and plead about the iustice of his cause, before hee proceeds to iudgement, this deserues acknowledgement and admiration in the highest degree. Should the wood quarrell with the Carpenter? or the Iron with the Smith? or the clay with the Potter? Would they doe thus? And yet there is more difference betweene God and vs, than is or can be betweene the Carpenter and his wood; the Smith and his Iron; the Potter (though he were a King) and his pot; (though it were of the worst fashion, or for the basest vse.)

Rom. 11. 33.

O the depth of the riches, both of the wisdom, and longing kindnesse of our God! How unsearchable is his goodnesse, and his mercies past finding out!

Use 2.

Secondly, let it bee for *Admonition* vnto vs; that we beware how we taxe God of the least iniustice in any of his proceedings, for he is so assured of the equity of his actions, as that he feares not the scanning of them by his very enemies: yea, so farre is he from fearing it, as that hee will prouoke them to a pleading with him that doe accuse him: Now we know, none call for a day of triall, but such as are well perswaded they are of the surer side; as for those that doe euill, they *hate the light*.

John 3. 20.

*light*, as our Sauour speaketh, *lest their deeds should bee reprobued*. Bee thou then contented with his will; hee hath reason for his actions, though thou knowest it not. This is a lesson wee cannot hit on; the best of vs are much wanting in it: Wee can all say, It is a shame to contend with the Almighty; yet when his hand lies any way vpon vs, then, Oh that I might speake with the Almighty. Holy *Iob* while he was himselfe, <sup>c</sup> acknowledged this; but being tried with affliction, then <sup>u</sup> he forgot himselfe; for which God sharply <sup>\*</sup> reprobues him; and then <sup>x</sup> *Iob* cries *peccauit*, and acknowledged his owne vilenesse, and promisseth amendment. Whatsoever God doth, acknowledge to bee most iust: Say not, what a hard case is this; or how can this stand with iustice? But learnethou better things, and with *Ely* say; <sup>y</sup> *It is the Lord, let him doe what seemeth him good*: And with *Mauritius*, remember that of *Dauid*, <sup>z</sup> *Righteous art thou, O Lord, and iust are thy iudgements*. What thou canst not vnderstand, inquire not a reason of, but reuerence it: Couldst thou vnderstand it, thou shouldst much more vnderstand that thou hast no reason to complaine, though it were for the reprobation of thy husbands, wiues, childe, or owne soule.

<sup>c</sup> *Iob* 9. 1, 2, 3.

<sup>u</sup> *Cap.* 23. 3, 4.

<sup>\*</sup> *Cap.* 40. 2.

<sup>x</sup> *Cap.* 42. 1, 2.

<sup>y</sup> *I Sam.* 3. 18.

<sup>z</sup> *Psal.* 119.

The *Parties*, who are appointed Iudges in the cause, are in the next place to be considered; and they are themselves.

*You inhabitants of Ierusalem, and men of Iudab*] He doth not put the businesse to this or that friend to arbitrate, neither doth he call vpon <sup>a</sup> *heauen and earth*, nor on the <sup>b</sup> *mountaines and strong foundations*, (as he doth elsewhere) to heare the quarrell: (for it might haue beene thought these would haue beene partiall) But he makes his aduersaries themselves the Iudges of the cause: Whence note we;

*Text.*

<sup>a</sup> *I say* 1. 2.

<sup>b</sup> *Mica.* 6. 1, 2.

*Distr.*

God will fetch witnesse from his aduersaries owne consciences.

God will fetch witnesse from his aduersaries owne consciences, for the iustifying and condemning them-

ces, for the iustifying his proceedings.

<sup>c</sup> *Hof. 6.4.*

<sup>d</sup> *Matth. 21.40.*

<sup>e</sup> *Exod. 9.27.*

<sup>f</sup> *Indg. 1.7.*

<sup>g</sup> *Matth. 27.4.*

<sup>h</sup> *Tit. 3.11.*

Use 1.

selues. God will neither chuse nor vse any other Iudge to condemne man, than man himselve.

Thus the Lord after hee had vsed all good meanes, for the conuerting of *Ephraim* and *Indah*, demands of no other than of themselues, <sup>c</sup> what hee should doe more: And so our Sauour, after hee had propounded that Parable of the Vineyard, <sup>d</sup> let out to wicked husbandmen, requires of the Priests and Rulers their iudgement: and they sentence them; and in them, themselues thus: That they were worthy to be destroied, and to haue the Vineyard taken from them, and let out to others, who should render the fruits in their seasons. The like I might shew of *Pharaoh*, <sup>e</sup> who by force of conscience, was made to iustifie the Lord to his owne confusion: And of *Adonibezek*, <sup>f</sup> who acknowledged, ( when *Indah* had taken him and cut off his thumbs and toes ) that as he had done by others, so had God required him: And of *Indah*, <sup>g</sup> who read the sentence against himselve, there being none else to doe it: Besides many other, of whom mention is made in Scripture, whose mouthes haue beene opened to reade their owne doome, to the iustifying of the Lord, and condemning of themselues. Hercunto tends the Apostles speech when hee telleth vs, that the sinner is subuerted and sinneth, <sup>h</sup> being *selfe-condemned*. Thus, God loues to haue a sinner accuse himselve, before hee accuse him; condemne himselve, before hee condemne him.

See then here the vse of conscience, and what good seruice it will doe: The Lord God hath set it as his deputy in the brest of man; which though it bee oftentimes a neuter, when the act is doing, and while sinne is a committing; yet afterwards it will proue a friend and faithfull witness for the Lord, but an aduersary against man. Oh that the wicked would thinke of this! who sinne in hope of secrecie; why who sees them? who can witness any thing against them? who can  
condemne

condemne them, for such or such an action? Alas poore soule! There is a conscience within thee that sees thee, and will condemne thee; thy selfe shall passe sentence against thy selfe: Now thou canst hide, couer, and cloake thy sinne, and plead in the defense thereof; but when God shall cite thy conscience to giue in euidence, that shall bee as a thousand witnesses, and condemne thee for thy most secret sinnes. Though thou doe escape all apprehension and accusation in this world, yet thy owne conscience will arrest thee and hale thee vnto iudgement: And albeit thou escape mans iudgement, yet the iudgement of thy owne conscience thou shalt neuer escape. Neither thinke, that what thou thy selfe knowest shall euer bee concealed: thou art priuy to thy owne lewdnesse, and knowest of thy *drunkennesse, adultery, theft, &c.* What art thou the better then, in that no body else is priuy to them, so long as thou hast a conscience within thee? Neither thinke thou, that because thy conscience is now asleepe, or scared, and benumbed, through a continuance in the custome of sinne, that it will neuer be awakened, or that this is nothing so: For as the poize of a clocke being downe, all motion ceaseth; the wheelles stirre not; but being wound vp, all is set on going: So albeit now, while thy conscience is downe, there is no noyse nor mouing in thy heart, all is quiet; yet when it is wound vp by the iustice of God, (as one day assuredly it shall) it will set all the wheelles on working; thy *tongue*, to confesse and say, *guilty, Lord, guilty*; thy *eyes*, to weepe; thy *hands*, to wring; thy *voice*, to cry; thy *heart*, to ake; and yet all in vaine. Bee watchfull therefore, and euer remember *Conscience*: Beware of hypocrisie, and secret sinnes, for though thou canst hide them from men and Deuils, yet not from it: And looke thou negleest not the checks of conscience. Doth it now checke thee; and reprove thee, for thy waies? know the time commeth, when that conscience which doth now

*Conscientia mille testes.*

*Quid tibi prodest non habere  
conscium habenti  
conscientiam?*

Use 2.

1 Cor. II. 31.

k Acts and  
Monum.

checke thee, shall iudge thee and condemne thee; and that which doth now reprove thee, shall hereafter torment thee in endlesse woe, if thou repent not.

Secondly, seeing this is so that *Man shall iudge himselfe and iustifie the Lord*; then let it reach vs this point of wisdom, to beginne betimes, and now *iudge our selves that we may not be iudged*. Selfe-condemning is an especiall meanes to prevent future condemnation; and the more speedily we set vpon the worke, the more mercifully will the Lord deale with vs. It is recorded of *Edward the first*, sometimes King of this land, <sup>k</sup> that being crossed by a seruant of his in the sport of Hawking, and further incensed by a sawcie answer which he made vnto the Kings threatnings (telling him it was well there was a riuer betweene them) spurd his horse into the depth of the riuer, nor without great danger of his life (the water being deepe, and the bankes too high and steepe for his ascending) Yet at last recouering land, pursues his seruant with his drawne sword. The seruant finding himselfe too ill horsed to outride the King, and seeing no way to escape his fury, lights from his horse, and on his knees exposed his necke to the blow of the Kings sword: The King seeing this, puts vp his sword, and would not touch him. Behold how humble submission and selfe-iudging soone pacifies him, whom a dangerous water could not with-hold from violence.

Use 3.

1 Ephes. 5. 1.

Whiles men stand out against God, iust fying themselves, stubbornly fying from him, he that rides vpon the wings of the winde posts after, with the sword of vengeance drawne; but when we condemne our selves, and cast our selves downe at the foot of his mercie, then will his wrath be soone appeased towards vs.

Thirdly, here we haue a patterne for our imitation, and a copy set to write after: Let vs herein also be followers of God <sup>1</sup>as deare Children, and be so vpriight and iust in our proceedings, as that wee may dare to ap-  
peale

peale to the consciences of our aduersaries for witnesse and testimonie of our innocency : And (as the Apottle willeth) <sup>m</sup> let vs approue ourselues to euery mans conscience in the sight of God. Such was *Dauids* cariage towards *Saul*<sup>n</sup>, as that he was constrained twice to testifie of him, Thou art more righteous than I. The innocencie of *Shadrach, Meshach* and *Abednego*,<sup>p</sup> caused *Nebuchadnezzar* to pronounce with his owne mouth, they were the seruants of the high God. Though *Plinius Secundus* be an enimie to Christians, and a persecutor of them, yet their holy and godly conuersation shall make him to certifie the Emperour his Master, *Traian*, that they are harmelesse persons. Thus let thy life bee holy and innocent, and then thou maist fetch a testimony from the conscience of the very enimie. And as *Dauid* said sometimes to *Micol* ( obiecting vnto him that euen his owne seruants contemned him for his dancing before the Arke ) <sup>p</sup> Of the seruants which thou hast spoken of, of them shall I be had in honour: So say I; euen those wicked ones that outwardly traduce thee and reuile thee, cannot, but inwardly they must acquit thee and commend thee; their heart and conscience shall speake for thee euen then, when their tongue and lips doe speake against thee. And when euer it shall please the Lord to set their consciences on the racke, or to compasse them about with the snares of death, then shall their tongue be constrained, will they, nill they, to discover what now lies hidden for the iustification of thy righteousness. Then they crie out, oh send for such a man, or such a woman, they will pray for me and doe me good, and giue me comfort: and doe we not see daily that they sooner trust (for all their talke) such as they terme Hypocrites, Dissemblers, and Precisians, with their goods and with their children, and with their portions, yea, and with their soules also, before any other?

The last thing propounded to our consideration in this Appeale, is the Parties betweene whom the vari-

m 2 Cor. 4.2.

n 1 Sam. 24.18.

o 26.21.

o Dan. 3.26.

p 2 Sam. 6.22.



ance is, and they are the Lord and Israel, God and his Vineyard; God being the Plaintiffe, and the whole body of the people, euen all Israel and Iudah, the Defendants: As vnequally matched as euer were Earth and Heauen, Strength and Weaknesse, or the great Beemorph and the silliest worme that creepes in the chinkes and crannies of the earth. God contends with man; he chat is excellent, with them that are but dust: who then is like to haue the day?

*Text.*

*Betweene mee and my Vineyard.]* And is it possible that there should be a controuersie betweene God and his Vine, which he planted with his owne right hand? Betweene him and that people whom he had so highly honoured? Then it will follow, that

*Doff.*

Sin is a makebate betweene God and man.

*Sinne will makebate and stirre up strife betweene God and his dearest people.*

<sup>a</sup> Hosea 4. 1, 2.

<sup>r</sup> Isay 13. 19.

<sup>f</sup> Gen. 19. 24.

<sup>r</sup> Ezek. 16. 49.

<sup>u</sup> Zeph. 2. 9.

<sup>\*</sup> Reuel. 1. & 2. & 3.

There is no Citie, no not Ierusalem; no people, no not Israel nor Iudah, be they graced with neuer so many priuileges, crowned with neuer so many blessings, but sinne will set the Lord and them at variance: *The Lord hath a controuersie with the Inhabitants of the Land* (saith *Hoseah*) <sup>a</sup> *because there is no truth, nor mercy, nor knowledge of God in the Land, &c.* Sinne was the breeder of it. Babylon <sup>r</sup> *the glory of the Kingdomes, the beantie of the Caldees excellencie*; yet her pride set her and God at variance, so that her Palaces were made dens of Dragons; wilde beasts of the field did liethere; their houses were cages for vncleane birds; Owles did dwell there; Satyres did dance there; with dolesfull creatures were they filled. And thus Sodome, <sup>f</sup> *sometimes as faire and beautifull as Paradise it selfe*, was set at variance with the Lord by reason of her sinnes: <sup>r</sup> *Pride, Idlenessse, and Fulnesse of bread, &c.* bred the quarrell, and was the cause that shee was made <sup>u</sup> *a perpetuall desolation*. And will not those seuen famous Churches of Asia, <sup>\*</sup> *Ephesus, Smyrna, Pergamus, Laodicea, Philadelphia, Sardis*, (in the midst whereof God is said to haue his walke) witnesse

witnesse as much? Did not their sinnes cause the Lord to contend with them a long time; and in the end make him to giue vp their Land to be inhabited by *Zim* and *Ochim*; Turkes and Infidels? What shall I need to say more? Such a variance it made betweene God and the Angels, \* as that they were turned out of Heauen: Betweene God and our great Grand-father, as y that he was droue out of Paradise: Betweene the Lord and *Moses*, z as that it kept him from *Canaan*: And such a contention daily it breeds betweene God and men, as that infinite thousands are thereby kept *out of the Kingdome of Heauen*.

Let all wicked ones hence take notice of their estates, which by this Doctrine they may as clearly see as in a glasse: For doth sinne set God and man at oddes? and is it a make-bate betweene them? Then certainly such as liue in it, and harbour it, cannot be at peace with God. *What peace* (saith *Iehoua* to *Ierem*)<sup>b</sup> *so long as the whoredomes of thy mother Iezabel, and her witchcrafts are so many?* So say I, *What peace so long as that make-bate is harboured in thy brest?* Nay, <sup>c</sup> *There is no peace to the wicked, saith my God.* For what <sup>d</sup> fellowship hath righteousness with unrighteousnesse? What communion hath light with darkness? What concord hath Christ with Belial? God is thy enemy, and <sup>e</sup> *bath against thee*, and therefore see thou agree quickly with thy aduersarie. We say in a prouerbe, He is poore that God hates: true, none so poore as the wicked are; for what though they haue riches, honours, friends, &c. when there is a controuersie betweene God and them? <sup>f</sup> *If one man sinne against another, the Iudge shall iudge for him*, (said old *Ely* to his sonnes) *but if a man sinne against the Lord, who shall intreat for him?* Seeke therefore reconciliation; cast that make-bate out of thy bosome, which stirs vp all this strife. Sinne is thy owne creature; destroy that, and God must needs loue thee, who art his creature: but if thou wilt not, then expect no peace, but conten-

\* Iude 6.

y Gen. 3. 22.

z Deut. 32. 51, 52.

a 1 Cor. 6. 9.

Ruel. 21.

Vse 1.

b 2 King 9. 22.

c I say 57. 21.

d 2 Cor. 6. 14.

e Matth. 5. 25.

f 1 Sam. 2. 25.

*Eccl̃es. 6. 10.*

contention and destruction. If the Pot will needs contend with the Potter, it cannot be, but it must be broken: Thou art but an earthen Pitcher in the hand of thy Maker, and he can full easily dash thee against the wall, and stampe thee into powder. It is good counsell that the Wise-man giues thee, & *Contend not with him who is mightier than thy selfe*: and if thou beest not a foole, I aduise thee to follow it, lest *Woe* and *Alas* come too late.

*Use 2.*

*Joshua 7. 8-13.*

And secondly; See here the reason why the Lord doth so often bend his browes, and turne away his face from his owne people in displeasure: Sinne is it, that bred the quarrell; that was it, which causeth it. The fashion of many in the day of affliction, is, to crie out of euill tongues, that haue forsoken them; and surely, say they, we are bewitched: but if we lookewell about vs, we shall finde the grand-witch to lie lurking in our own bosomes. It is sinne that haies downe those iudgements on vs and ours. *What shall I say, O Lord, when Israel turnes their backs before their enemies?* (said Iosua to God:) now marke Gods answer: *Get thee vp; wherefore liest thou thus upon thy face? Israel hath sinned, they haue transgressed my Couenant which I haue commanded them, for they haue euen taken of the accursed thing, and haue also stollen, and dissembled also, and they haue put it euen amongst their owne stuffe. Therefore the children of Israel could not stand before their enemies, because they were accursed: neither will I be with you any more, except you destroy the accursed thing from amongst you.* This answer may we giue to the like demand; Why are wee so often punished, afflicted, plagued? Surely wee haue taken of that execrable thing, and broken the Couenant of the Lord, and vntill that accursed thing (Sinne) be searched out and cast away, neuer hope for any fauour to be shewed from the Lord: *Jonah* must be cast ouer-boord before the storme cease.

*i Ionah 1. 15.*

*Use 3.*

Lastly, seeing sinne sers God and his dearest people

at variance, be they graced with neuer so many excellencies or priuiledges: then <sup>k</sup> *be not high minded, but feare:* for whatsoeuer thou art that sinnest against the Lord, be thy priuiledges neuer so many or excellent, <sup>l</sup> *were thou as a signet vpon Gods right hand, or as the apple of his eye;* yet he will haue a controuersie with thee. And so for our Land in generall, which may seeme to out-vie the felicitie of all other Nations in high and rich prerogatiues. Of all the trees in the Garden, wee may seeme to be the *Vine* that God hath set his heart vpon; amongst all the varietie of *Flowers*, England is the *Lilly* and the *Rose*; amongst all the *Princes* we haue had a *Deborah*, and haue a *Dauid*; amongst all the *Prophets* of the Lord, wee haue the most reuerend *Elisbaes*; amongst all the *Nurseries* and *Springs of learning*, wee haue the most famous *Naioths*; amongst all *Lands*, we haue that *Canaan* which abounds with plentie of all good things; and amongst all *Cities*, wee haue *Ierusalem*. But will these priuiledges beare vs out if wee take libertie to sinne against she Lord? Alas! they cannot; nay, so farre are they from stopping Gods wrath, as that they will rather make way for it. As a man is more offended with the euill behauiour of a seruant that hath beene aduanced by him; so the Lord with vs. When *Saul* behaued himselfe not so well in his Kingdome as he ought, it was taken from him and giuen vnto *Dauid*. Hold that thou hast, O England, lest misery come vpon thee.

And thus much for the *Appeale*, which was the first thing wee considered in the *Plea*. The *Indictment* follows in these words: *What could haue beene done more to my Vineyard, that I haue not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wilde grapes?*

Wherein wee haue an *Alition* commenced against them of *Ingratitude*, which is prosecuted and proued to their faces, and therein,

More

<sup>k</sup> Rom. II. 20.

<sup>l</sup> Ierem. 22. 24.

Text.

More particularly we see, first, how the Lord *excuseth* himselfe from being in any fault for that their barrenness: No way was he defectiue; he had done as much as might be done to make it fruitfull: *What could haue beene done more to my Vineyard* (saith he) *that I haue not done in it?*

And secondly, hee *accuseth* them for horrible vnthankfulnesse in making so vngratefull a returne, which accusation is amplified by an *Antithesis* betweene his iust demand, *He looked that it should bring forth grapes,* and their vniust demeanure, for it brought forth wilde grapes.

The forme of the words, as we see, is *Interrogatorie*; *What could haue beene done? Wherefore when I looked,* &c. And it is obserued by some, that before man fell to sinning, God fell not to questioning; all his speeches to him were either commendatory or commandatory. But when man turned his heart to another object, then God turned his voice to another accent; and the first word he speakes to him after his transgression was a question, <sup>m</sup> *Adam where art thou?* and with the same forme and method of speech hee goeth on; <sup>n</sup> *Who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee thou shouldest not eat?* And euer since it is vsuall with the Lord to discusse with man after the same manner; sometimes to *teach him*; sometimes to *reproue him*; sometimes to *conferme him*; and oftentimes to *conuince him*: For albeit mans questions are for the most part effects of dubitation (doubting being the mother of them that breedeth them and causeth them) yet Gods questions are of another nature, and haue another vse; for they for the most part tend to conuince the conscience, and bring it to a sense and science of sinne: And so here; God doth Appeale to the consciences of these Israelites, and fetch euidence against them, from the impartiall euidence of their owne hearts, *What could haue beene done more?* q. d. Is there any thing that could

<sup>m</sup> Gen. 3. 9.

<sup>n</sup> Verse 11.

could haue beene desired of a Husbandman, wherein I haue beene wanting? Shew me wherein I haue failed of my dutie; alledge what you can against me; let your consciences speake.

*Wherefore when I looked, &c.*] Some reade it, *Why haue I looked*: as if God should exostulare with himselfe, why he expected any good fruit from so naughty and peruerse a people; and that he doth after the manner of men, who oftentimes complaine of themselves, and are offended with themselves, when the euent of a thing doth not answer their hope and expectation; for that they haue bestowed such cost and paines to so little purpose. But others thinke this sense to be the plainer; *¶ Seeing I haue fully discharged my dutie, and haue done aboue all that could haue beene expected in husbanding my Vine; whence comes it, that it yeelds me so euill recompence?*

Now haply some may obiekt, that albeit God had thus planted and watered his Church, and vsed all outward meanes for the fertilitie thereof, yet seeing (as the Apostle sheweth) *¶ Pauls planting* is nothing, nor *Apollos watering*, without Gods blessing; how could God say, he had done all that could be done, when he withheld a blessing, and softened not their hearts, that the meanes might become profitable? Might not this man of Iudah, and inhabitant of Ierusalem haue had replied in the words of the Leper, *¶ Why Lord, if thou wilt, thou canst make vs cleane?*

For answer hereunto: First, we are to know, that God here speaketh of the sufficiencie of the outward meanes, and not of inward grace: That was done to this wicked Vineyard, which if it had beene good, would haue brought forth the fruit of repentance and new obedience. The Raine fals, the Sunne shines vpon the earth; the garden hereupon brings forth herbes, the desert thornes; whence is this, but from the nature of the ground? there is as much done to make one fruitfull as the other. Thus God had done enough, the meanes

• *Meller. in loc.*

• *Calu. in loc.*

*Obiect.*

• *1 Cor. 3.*

• *Matth. 23.*

*Resp. 1.*

*Loquitur de sufficientia exteriorum in medijs, non interna gratia. Hieron. & Vrsin. Simul pluit Dominus super segetes & super spinas: sed segetes pluit ad honorem, spinas ad ignem; & tamen una est pluuia. August. de benedict. Esau & Iacob.*



Resp. 2.

he vsed were sufficient, had not this people been of such a peeuish and froward disposition.

And secondly, God speaketh not here of his absolute power, whereby he can doe whatsoever pleaseth him: (he could make iron swim, and cause stonie rocks to yeeld forth streames of water: he could raise vp of stones children vnto *Abraham*; and giue Christ more than twelue Legions of Angels to deliuer him) but he denies that he was bound to doe any more for them than he did. And therefore that cauill would haue beene but friuolous (saith *Caluin*) for their consciences pricked them in such wise, as that they could not escape by laying the fault vpon another. For albeit God doe not pierce with efficacie into the hearts of men by his holy Spirit to make them teachable; yet it will be in vaine for any notwithstanding to mutter that this was wanting to them, seeing that their externall vocation doth sufficiently cut off all pretext and shew of ignorance whatsoever. And now let vs come to some such Instructions as the text will naturally afford: And first we see how

Distr.

God cannot  
any way be  
charged with  
mans barren-  
nesse.

<sup>1</sup> *Isai.* 65. 2.

<sup>2</sup> *Ier.* 44. 4, 5.

<sup>3</sup> *Hos.* 12. 10.

*God is altogether out of fault, and can no way be charged with the sinfulness and barrennesse of mens hearts and liues.*

In another place of this prophesie we finde the Lord complaining, <sup>1</sup> that he had held out his hands all the day long to a gainsaying and rebellious people. His armes were stretched out, he ready to receiue, but they did gainsay and rebell, and refused to come into his armes. And by the Prophet *Jeremiah* he telleth the people, how he sent all his seruants the Prophets vnto them, rising early, and sending them, saying, *Oh doe not such abominable things which I hate. But they harkned not, nor enclined their eares to turne from their wickednesse.* And by the Prophet *Hosea* he thus speaketh, <sup>2</sup> *I haue spoken vnto them by the Prophets, and I haue multiplied visions, and vsed similitudes by the ministerie of the Prophets.* The

meaning

meaning is, that he had declared his will, and made knowne his minde vnto them so plainly, as that they could not plead ignorance, or any way charge him with fault. And our Sauour Iesus Christ complains thus ;  
*\* O Ierusalem, Ierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee ; how often would I haue gathered thy children together, euen as a Hen gathereth her chickens, and yee would not. Where we see clearly how God would their conuersion (vnderstand it of his <sup>x</sup>signifying will) and therefore gaue them the outward meanes, sending vnto them <sup>y</sup>Prophets, Wisemen, and Scribes ; messengers endued with all varietie of gifts, administrations, and operations ; and that not once, but often ; How often would I haue gathered ? Often by the mouth of his seruants ; often by his owne selfe ; as the louing Hen is alwaies caring for her chickens ; alwaies clucking and calling them, if they wander out of her sight neuer so little, that shee may gather them and guard them from the mischiefes of all vermine : But they would not ; they themselues gaine-said. Where then lay the fault ? And so *S. Stephen* complaineth of the Iewes ; yea telleth them to their faces, that they were <sup>z</sup>stiffe-necked, and of uncircumcised hearts and eares, and did alwaies resist the Holy Ghost ; that is, the worke of the Holy Ghost in the ministerie of the word, and would not be wrought vpon.*

But the Scripture speaketh of Gods hardning <sup>a</sup>*Pharaohs* heart, so that the meanes should not be profitable vnto him : And God himselfe commandeth *Isaiab*, to preach vnto the people, that they may be hardned<sup>b</sup>, and so not conuerted.

True ; and yet in all this God cannot be charged with any fault or blame. For it is a iust and righteous thing with God to punish sinne with sinne : <sup>c</sup>*My people would not hearken to my voice, and Israel would none of me : so I gaue them vp vnto their owne hearts lusts, and they walked in their owne counsels.* Thus then God

\* *Matth. 23. 37.*

<sup>z</sup> *Voluntas signi, not voluntas beneplaciti.*  
<sup>y</sup> *Vers. 34.*

<sup>z</sup> *Acts 7. 51.*

*Obiect.*

<sup>a</sup> *Exod. 7. 3.*  
<sup>b</sup> *10. 27.*

<sup>b</sup> *Isai 6. 10.*  
<sup>c</sup> *63. 17.*

*Resp. 1.*

<sup>c</sup> *Psal. 81. 12.*

Pharaoh seipsum  
indurauit libero  
arbitrio: Deus  
indurauit Phara-  
onem iusto iudi-  
cio. Aug.

2

Non inducen-  
do malitiam, sed  
subtrahendo gra-  
tiam. Aquin.

Use 1.

Use 2.

\* Rom. 9. 19.

doth this for a punishment of such as withstand and contemne those gracious meanes hee offers them for their good. If *Pharaoh* harden his heart against the meanes, God will harden his heart that he shall not profit by the meanes. So then though *Sathan* hardneth as a malicious Author; and man hardneth himselfe as a voluntarie instrument; yet God hardneth no otherwise, than as he is a iust Iudge and righteous auenger of sinne.

And secondly, God doth nor harden<sup>d</sup> by infusing enill, but by with-holding of his grace, and forsaking of his creature, which Diuines call *spirituall desertion*. As the Sunne freezeth the water, not by adding coldnesse to it, but by keeping backe his heat: so is God a deficient cause of hardnesse, but no efficient thereof. And this must be marked, that we erre not in this point. Now let vs make the Use.

And first, this frees vs from a slander that the Papists haue laid vpon vs, in giuing out that we teach directly or by consequence, that God is the author of sinne, and only cause thereof. Now whether this be true or no, Iudge you. You now heare it taught, that he is out of fault, and may no way be charged with the least spot of sinne; he is most holy, iust, and pure in all his waies and workes. Now therefore the Lord be Iudge betweene them and vs.

And secondly, see how damnable and excuselesse shall the carelesnesse of the most be in the matter of their saluation: to excuse and lessen their owne sinne, they will not sticke to lay the fault on God himselfe; and charge their Maker with their damnation: They sweare, swagger, drinke to drunkenesse, defile forbidden beds, shoot at heauen with their blasphemous oathes, and then fetch from Gods decree and purpose excuses for these their outrageous wickednesse. And why should fault be found with them? If God would it should be otherwise; *Who hath euer resisted his will? and why doth he yet finde fault?* He hath decreed it, and his decree

decree must stand: If the Devils in hell should speake; what could they say more? We haue fallen, and God caused it. Wicked and fearefull thoughts! When *Adam* sinned, he blamed his wife; and *shee*, God himselfe; and we haue sucked the same milke: but as it would not serue *Adams* turne, no more will it serue ours. Cease then thou foolish one from charging God, or drawing him in as an accessarie to thy prophaneesse; God would haue thee saued, but thou wilt not: He labours to make thee good, and darest thou lay to his charge thy owne voluntarie badnesse? Behold, God is so farre from being guilty of thy miserie, as that he giueth thee his Word, his Sacraments, and affordeth thee all good helps to mollifie thy heart, iustifying himselfe by these proferd meanes of thy saluation, that he hath no desire nor delight in thy destruction; and darest thou charge him with thy damnation?

Thou saist, *If God would, it should be otherwise*: if he please, he could saue without these meanes.

True; if we speake of his absolute power (as was before shewed) but it is his actuall power that thou must looke vnto; and so he (hauing tied the end and the meanes together) cannot, because he will not bring thee to the end without thy vsing of those meanes which tend vnto the end: for that is the ordinarie course which he hath decreed to vse, and which he will not alter but vpon speciaall occasion, as our Saviour noteth in the cure of *Naaman*, and in the feeding of the widow of *Sarepta*. God hath ordained that a mans bodie should liue by the meanes of meate, drinke, sleep, &c. shouldst thou now neglect these meanes for the preseruatiō thereof, and yet accuse God if thou growest sicke, and weake, &c. because if he would he could continue health and strength vnto thee without these helps; I am sure that all men would condemne thee; nay that thou wouldst condemne thy selfe of folly and presumption.

2. Budo

f Gen. 3. 12.

Obiect. 1.

Resp.

5 Luke 4. 26, 27.

*Obiect. 2.*

Thou pleadest further Gods decree; for albeit thou vse the meanes, yet the end is already decreed, and who can alter it?

*Resp.*

But secret things belong vnto the Lord; leaue them to him: It is not for thee to pry into that Arke which is couered with a curtaine of holy secrecie; not to be drawne aside vntill that day comes, wherein we shall know as we are knowne. That signed and reuealed will, written in Tables, published with trumpets, is it to which thou standest bound. Neither doth the necessitie of this Decree excuse: for God doth not by his Decree force thee vnto euill; but he findes thee euill, and prone only vnto it of thy selfe: He decrees that thou shalt be so or so; and knoweth that thou wouldst be so, had he neuer decreed it: but seeing thou knowest not what this his decree is, vse the meanes, and condemne not God.

*<sup>b</sup> Hof. 13.*

Thus learne to chamber thy tongue, vaine man: for God cannot be charged, nor any way blamed with thy sinfulness and barrenness. Lay thy hand vpon thy mouth, and condemne thy selfe: for <sup>b</sup> *Thy destruction is of thy selfe, oh Israel.* Say not, what can I remedie it, if God will not saue me; for what can God doe more that he hath done for thee? God raines vpon thee his holy dewes, and is not wanting in his purging and pruning thee with his corrections. He hath giuen thee strange and excellent meanes; so that it is only thou that art wanting to thy selfe: Heauen is good, but thy ground is naught. A cunning Caruer can cut the similitude of any creature, yet not on a rotten sticke: where lies the fault? Surely in the rottenness of the wood, and not in the Caruers cunning: that thou art not wrought vpon, the fault is thy owne, and not the Lords. Thy case is that of Ierusalem; How often would I haue gathered thee, and thou wouldst not. If then thou smartest for thy sinfull and barren life, thanke thy selfe; for thou art the cause, God only the auenger; thy blood then be vpon thy owne head, that which will die let it die. And thus

thus much for the first point. A second followes : and I propound it thus :

*The wicked will still continue wicked, although God vse all good meanes that can be used to bring them vnto good, and make them better.* God had done what might be done, and yet his Vineyard is as bad, nay worse than euer : A pregnant prooffe this our Prophet giues vs, when he saith, <sup>1</sup> *Let fauour be shewed to the wicked, yet will he not learne righteousnesse : in the land of vprightnesse will he deale vnjustly, and will not behold the Maiestie of the Lord.* Such is the vile and cursed nature of them, as that no mercy nor fauour can worke with them to doe well; nay in the land of vprightnesse, amongst many occasions and meanes of good, they will doe wickedly. And thus *Jeremiah* to the same purpose ; <sup>k</sup> *In vain I haue smitten your children, they receiued no correction, &c. O Generation; see ye the word of the Lord: haue I been a wilderness vnto Israel, ? a land of darknesse ? wherefore say my people, We are Lords, we will come no more vnto thee ? And againe, <sup>1</sup> O Lord, are not thine eyes vpon the truth ? thou hast stricken them, but they haue not grieved ; thou hast consumed them, but they haue refused to receiue correction, they haue made their faces harder than a rocke, they haue refused to returne.* And so *Amos* <sup>m</sup> sheweth how incorrigible the wicked of his time were ; no correction that the Lord could vse, would better them. Many are the examples likewise that might be brought for the further strengthening of this truth, as of *Pharaoh, Abaz,* and others ; but I purposely forbear, inas- much as something hath formerly beene spoken to this purpose. Now briefly for the vse, which is,

For *Admonition*, that we beware of this sinne which hath an aggravating circumstance with it : for then is sinne most vile and filthie when it breakes out against those meanes that should haue kept it in : Amongst many of which meanes, these are some ; which let vs all take especiall notice of.

*Doff.*

The wicked will still continue wicked, notwithstanding all means to the contrary.

<sup>i</sup> *Isay* 26.10.

<sup>k</sup> *Ier.* 2.30,31.

<sup>i</sup> *Cap.* 5.3.

<sup>m</sup> *Amos* 4.6.

*Vse.*

Meanes that should keepe vs from sinne.



1. *Vowes.*

n Eccles. 5. 4, 5.

o Iuste exigitur  
ad soluendum,  
qui non cogitur  
ad vouendum.  
Bern.

First, our *Vowes* and promises which we haue often made vnto the Lord both in health and sicknesse, that we would doe such or such a holy dutie, and refraine from such or such an euill action: let vs beware of sinning against these: our vowes are Gods debts, and they must be paid; and therefore saith Solomon, *"When thou vowest a vow to God, deferre not to pay it; for he hath no pleasure in foolles: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay."* And indeed <sup>o</sup> he is iustly required to pay, that was not compelled to vow. And amongst all other vowes, be mindfull of that solemne vow which thou madest to God in thy *Baptisme*, and hast often since renewed in thy coming to the *Supper of the Lord*. Oa! what a fearefull thing is it, if we wittingly and wilfully breake couenant with God, when ciuill honesty maketh some conscience of keeping promise made with man.

2. *Checke of Conscience.*

p Ephes. 4. 18, 19.

q Rom. 1. 21, 26.

3. *Corrections.*

r Hos. 2. 6.

Secondly, *checke of Conscience*. God hath set conscience within vs as a *Monitor* to giue vs an *Item* when we doe amisse, and to forewarne vs of euill; this oftentimes tels vs we may not doe such or such an action, or when we haue done it, that it is not well: now beware we of sinning against conscience; neglect not the checkes thereof reprobuing vs of our waies, but heedfully minde its watch-word; for else know assuredly, that the conscience which now checkes thee, shall hereafter iudge thee, and that which now reproveth thee, will hereafter vex thee and torment thee for thy neglect. Beware also how thou suppresslest any good motion suggested by conscience; for in so doing, thou wilt in the end cleane silence conscience, and quite kill it, so that the grossest sinnes shall be practised without any checke or remorse. Fearefull is this sinne, and such as is the forerunner of a reprobate minde.

Thirdly, *Corrections and Afflictions*. These are the *"thornes"* wherewith God doth hedge vs in; and serue to keepe

keepe vs from leaping out of Gods pastures into the pasture of wickednesse and sinne. Beware we then of leaping out this hedge: take we heede of sinning against these meanes: let it not be said of vs as it was of *Abaz*, *'This is that King Abaz, who in the time of his distresse did trespasse yet more and more against the Lord. To be afflicted, and not to be purged by affliction; to be stricken with the rods of God, and to haue no correction nor reformation follow, is a signe of a fearefull induration.* \* *The bellows are burnt, the lead is consumed with the fire: the founder melteth in vaine; for the wicked are not plucked away. Reprobate silver shall men call them, because the Lord hath reiected them.*

<sup>f</sup> 2 Chron. 28. 22.

<sup>e</sup> Ier. 6. 29, 30.

4. *The Word.*

Fourthly, Gods many and great mercies; especially the Word, and the light of the Gospel: take we heed how we withhold the <sup>u</sup> Truth of God in unrighteousnesse, \* *bating to be reformed, casting it behinde our backs.* Such a sinne is this, as brings condemnation with a witness, with a vengeance; sore and heauie condemnation: <sup>x</sup> *This is that condemnation, that light is come into the world, and men loue darknesse rather than light, because their deeds are euill.* The cleare light of the truth shining, hath discovered to vs, that Swearing is a sinne; Drunkennesse is a sinne; Sabbath breaking is a sinne, &c. what now will such plead for themselves that lue therein? Surely they haue now <sup>y</sup> no cloake for their sins. *S. Paul would haue the word of God <sup>z</sup> to dwell plentifully in our hearts; to haue full scope and the whole sway in the heart of a Christian: And so be it. These and the like meanes which God affordeth vs for our good, let vs profit by, and by no meanes sinne against them; for if we doe, assuredly God will require it of vs; for good turnes aggrauate vkindneses, and our offences are increased with our obligations: Of all the gracious meanes he affords vs, he keeps a reckoning. The sundry afflictions <sup>a</sup> wherewith his people were afflicted, are by him remembered; and so the Sermons*

<sup>u</sup> Rom. 1. 18.

\* Psal. 50. 16.

<sup>x</sup> Iohn 3. 19.

<sup>y</sup> Iohn 15. 22.

<sup>z</sup> Coloss. 3. 16.

<sup>a</sup> Amos 4. 6. 11.

<sup>b</sup> *Isay* 1.1.*Ier.* 1.1.*Hos.* 1.1.<sup>c</sup> *Acts* 2.41.*Text.**Doct.*

God grieues  
when the  
meanes of  
mans good is  
despised,  
<sup>d</sup> *Gen.* 6.3.

<sup>e</sup> *Ysa.* 6.<sup>f</sup> *Hos.* 6.4.

and Prophecies of his seruants,<sup>b</sup> with the circumstances of time and place, and vnder what Kings reigne, are likewise by him recorded. Since therefore God keeps such a precise account of the meanes he vouchsafeth to vs, let it stir vp all to make better account & vse of those meanes: for otherwise they will be reckoned for no other end, but to make our reckoning the heauier. So many meanes will the Lord one day say I haue afforded you; so many Ministers haue liued amongst you, and warned you; so many hundred Sermons you haue heard, and lost. We reade that he tooke account of how many men were won by a <sup>c</sup> Sermon; and shall we then thinke he doth not take an account of how many Sermons are lost by men? Oh! how should this make euery one see that they profit by the meanes which God affords?

*Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?*

Whether we take this second member, as a complaint made by God against himselfe, for that he expected fruit from so bad a Vineyard, as (we noted before) some doe: or else as a complaint made by him against them, for not profiting by the meanes; it is not much materiall. From either of them both we may collect,

*God takes it grievously, that the meanes which he vseth for mans good should be contemned.* For this is a complaint, and proceedeth (as it were) from a grieued heart and troubled minde.

To proue this point, remember what is said of the old world: after Gods Spirit<sup>d</sup> had strived with them a long time by admonition, reprehension, threatening, & expectatiō (for that is there meant by his spirits striving) labouring (in vain) to bring them to repentance: *It repented the Lord he had made man on the earth, & it grieved him at the heart.* This caused the Lord to take vp that pitifull complaint against Israel and Iudah; *O Ephraim, what shall I doe vnto thee? O Iudah, how shall I treat*

treat

*treat thee? for your goodnesse is as a morning cloud, & as the morning dew it goeth away: As if he should haue said. Hitherto I haue used all means that possible I can, to humble you for your sins and to do you good, so that I know not what I shall doe more for you; and yet I can bring you to no good passe: therefore it grieues me for you, and I cannot but mourne to see you so rebellious. And thus our blessed Saviour beheld Ierusalem and wept ouer it, saying; & If thou hadst knowne, euen thou, at least in this thy day, the things which belong vnto thy peace, &c. Hee considering the obstinacie and stubbornnesse of this people, despising his Word, reproching his miracles, and rejecting his grace, could not reframe, but hee must burst forth into teares. By these Scriptures it is euident, that it is grievous vnto God, to see men neglect the good meanes ordained and afforded for their good and welfare.*

5 Luke 19.42.

And indeed, a little vnkindnesse at their hands of whom we haue deserued well, must needs be grievous; when much indignity receiued from an enemy, shall neuer bee regarded.

*Reason.*

Whose example may be for our *Instruction*: When we see the froward and peruerse disposition of wicked ones, who will not be reclaimed by any meanes that is, or can be used; let vs grieve and mourne for the hardnesse of their hearts: <sup>h</sup> *My leanness, my leanness, (crieth out this our Prophet Isaiah) woe is mee: the treacherous dealers haue dealt very treacherously, yea the treacherous dealers haue dealt very treacherously.* Hee did so grieve at the transgressions of the people, that hee became exceeding leane therewith, as the doubling of the word importeth. The Prophet *Jeremiah* likewise is full of passion in this behalfe, and cries out; <sup>i</sup> *My bowels, my bowels, I am pained at my very heart; my bowels maketh a noise in mee, I cannot hold my peace: Yea he wisheth, that his head were full of water, <sup>k</sup> and his eyes a fountaine of teares, that hee might weep day and*

*Use 1.*

<sup>h</sup> 1say 24.16.

<sup>i</sup> Ier. 4.19.

<sup>k</sup> Cap.9.1.

1 Cap. 13. 17.

m 2 Pet. 2. 7, 8.

n 1 Sam. 16. 2.

o Psal. 119. 139.

p Ezra 10. 1.

q Phil. 3. 18.

r Iudg. 5.

and night, for the finnes of the people: And also tels them, <sup>1</sup> That if they still contemne the meanes, and turne away the care refusing to heare, his soule should weepe in secret places for them, and his eies should weepe sore and runne downe with teares. Thus did righteous Lot <sup>m</sup> vex his soule with the vncleane conuersation of the wicked: And thus did Samuel <sup>n</sup> weepe for the finnes of Saul: And so did Davids <sup>o</sup> eies gush out with teares, because men kept not Gods Law. Thus did Ezra <sup>p</sup> weepe for the finnes of the people in his time: And Paul <sup>q</sup> weepe for them that did walke inordinately amongst the *Philippians*. Did Gods children so weepe in those daies, for the obstinacy and hard-heartednesse of the wicked? How comes it to passe then in these daies, that wee are so dried? Is it because the men of this generation are not so bad? or rather (as the truth is) wee that professe ourselues Christians are not so good? Soone may we guesse then, of what stampe they are of, who are so farre from mourning and grieuing at the sinfulness and hard-heartednesse of this age, as that they make themselues merry therewith, and reioice thereat: In Theaters, Play-houses, and such like meetings, not onely with patience, but with content, and delight, heare blasphemy, and behold vncleanness: Blasphemy, Pride, Drunkennesse, and such like prophanenesse, they can see & heare without remorse, yea laugh at: What monsters are these? <sup>r</sup> *Meroz* must be cursed bitterly, for not helping the Lord against the mighty: and can such looke to be blessed, that laugh with those that fight against him? When thou seest the iniquity of the people, remember God grieues for it; and wilt thou reioice at it? If those infernall and hellish spirits haue any delight, this is their delight, to see men sinne and offend their God: And wilt thou make the Devils delight, thine? Doe not so; but bee thou contrary to him, and grieue at that which he takes pleasure in. Wouldst thou in stead of a smile afford a teare, when

when thou seest sinners to transgresse, it might so come to passe, that thy griefe might worke also a griefe in them; and thy teares cause them to relent, (as many times we see, the seeing others fall heartily to their mear brings on their stomacke) when thy smile confirms them in their wickednesse.

And secondly; seeing this is so, that God takes it grievously when the meanes hee vseth for our good, is contemned by vs; let this serue to presse that vie which we lately heard, and cause vs to profit by all the gratuitous meanes that God affords. Thou art afflicted and liest vnder Gods correcting hand; oh! how grievous will it bee to God, if thou comest out of this fire not refined? Thou comest to his house, and sittest downe at his Table, and departest againe away lesse iustified than thou camest thither: Oh! how doth this cause God to mourne? Haue you no regard of this his sorrow? <sup>c</sup> Is it nothing to you, all you that passe by? What creature is there that God hath made in heauen, earth, seas, or all depths, brings heauinesse into the Courts of happinesse, except man? It is he, and onely he, that doth it. Thou mockest at thy oppressions, oathes, sacriledges, lusts, frauds; for these hee grieues. Thou scornest his Gospell preached; hee bewailes thy scorne. That which is sorrow to his soule, is but <sup>e</sup> a pastime vnto thee. Oh doe no more so wickedly, my brethren; bewaile sinne past, and amend for time to come.

And lastly; hence may the humbled and contrite soule sucke forth much sweetnesse: For doth hee grieve when we profit not by the meanes? Then questionlesse his eares must needs bee open to the sighs and groanes, to the prayers and supplications, of such as are wrought vpon by the meanes, to turne vnto him with true contrition and godly sorrow, and call vpon him with a liuely faith. How should this encourage such as are comming on, to come on with cheerefulnesse? But if

Use 2.

<sup>c</sup> Lament. 1.12.<sup>e</sup> Psal. 14.9.

Use 3.



we will not, then assuredly he will destroy vs, though with griefe. As the Iudge passing sentence on a malefactor, though hee be moued with indignation against him, as he is a cheefe, or murderer, &c. yet with compassion as he is a man. And if we be condemned, whether it bee with the will or against the will, all commeth to one end; our paines and plagües shall bee neuer the lesse, nor lighter.

*Text.*  
*Vers. 5.*

*And now goe to; I will tell you what I will doe to my Vineyard: I will take away the hedge thereof, and it shall bee eaten vp; and breake downe the wall thereof, and it shall be trodden downe.*

*6.*

*And I will lay it waste, it shall not be pruned nor digged, but there shall come vp briars and thornes: I will also command the clouds, that they raine no raine vpon it.*

Looke as in Courts of Iustice, and seats of Iudgement, after *Conuiction* followes sentence of *Condemnation*; so here wee haue the like proceeding: They being conuicted by their owne consciences, and as condemned persons by their owne mouthes, sentence passeth against them on the plainnes side; and that most fearfull: for it is a sentence of destruction and desolation, euen of the whole Land and People. Hee will take from them those many blessings and fauours, which hee had bestowed on them. And that is not all: for he will also lay them open, and giue them vp to the spoile of their enemies, so that they shall bee trodden downe and made desolate.

*Dimision.*

In which sentence is considerable: First, A *gracious Premonition*, in the beginning of the fift verse.

Secondly, A *terrible Execution* of the iudgement threatned, from the middle of the fift verse, to the end of the sixt.

In the *Premonition*, obserue we Gods mercifull goodnesse: First, in *foretelling* them of the *Iudgement*; And *now goe to, I will tell you*. Secondly, In *prolonging* it; for hee doth not by and by punish them, but a while *deferres*,

deferres, and therefore he speaketh in the future tense, *what I will doe.*

In the execution, consider we these three circumstances: 1. The *partie punishing*, and that is the *Lord himselfe* [*I*] will take away, [*I*] will breake, &c. 2. The *parties punished*, and they are Gods owne people, his chosen vineyard, his owne inheritance [*It*] shall be trodden downe, the hedge [*thereof*] &c. 3. The *punishment* it selfe, and that consists both in the paine of losse and paine of sense: good things shall be remoued, and euill things inflicted. For first he will *take away the hedge*, and *breake downe the wall*; whereupon shall follow *eating vp*, *preading downe*, *laying waste*: and then secondly, he will withdraw his paines in pruning and digging of it, and with-hold the clouds from raining *raine vpon it*; and thereupon shall follow the *barrennesse of it*: for it shall bring forth nothing, or worse than nothing; *briers and thornes shall grow vpon it*.

Hauiing now seene the summe; let vs spend a little time in the opening of the words, that so hauiing found out the sense and meaning, we may the better raise some profitable observation.

*And now goe to*] The Lord seemes here to excite and stirre vp himselfe after the manner of men to proceed in iudgement.

*Exposition.*

*I will shew you what I will doe to my Vineyard*] or, *I will giue you to vnderstand*, or, *make knowne vnto you* (as some reade it) q.d. *Seeing that you are condemned in your consciences, and yet will not pronounce sentence with your mouthes, therefore goe to now, I my selfe will tell you what I will doe.*

*I will take away the hedge thereof*] By hedge, as before vers. 2. we haue seene sundry things may be vnderstood: but not to trouble you with repetition of what was before taught, we are especially (as I take it) to vnderstand thereby Gods *diuine protection*, which was as a *hedge* or *wall* about them, and whereof they should be  
now

u Psal. 80. 12.

now deprived. As if he should haue said; *Hitherto you haue had my mercifull protection, which hath ministered vnto you safetie and defence from all your enemies; but now I will leaue off to helpe, succour, or defend you any more.* This was that for want whereof the Church did complaine; *"Why hast thou broken downe her hedges, so that all they that doe passe by the way doe plucke her?"*

\* Deut. 31. 17.

*And it shall be eaten vp]* or, *That it may be eaten vp, and deuoured;* to wit, by the beasts of the field, the enemies of the Church. Not only their neighbours nigh about them, but also their enemies farre off should molest and trouble them, according to that threatening, *"Mine anger shall be kindled against them in that day, and I will forsake them, and hide my face from them, and they shall be deuoured, and many euils and troubles shall befall them, &c."* This also doth the Church complaine of in the place before quoted; *\* The Boare out of the wood doth waste it, and the wilde beast of the field doth deuoure it.*

x Psal. 80. 13.

*And breake downe the wall thereof]* or, as some reade it, *teare downe the wall thereof:* and so indeed the word signifieth, to *teare downe a thing with violence;* which noteth out the vehemencie of Gods wrath: for it shall not fall downe of it selfe, but be violently torne or broken downe. Now by this wall many vnderstand the *Tower* which he spake of before, vers. 2. that was built in the midst of the Vineyard, whereby, as we saw (after the judgement of many of the learned) the *Temple* was to be vnderstood. But what need we be so exact in each of these particulars? For if by *wall* we vnderstand no other thing, than that before was meant by *hedge*, we should not fall into any great absurditie.

*Idem alijs atque  
a ijs verbis his  
dicit. dñs. in loc.*

*And it shall be trodden downe]* or, *for a treading.* He here alludeth to the manner of wilde beasts breaking into a Vineyard, which doe not only eat and deuoure, but tread downe and spoile. And this notes a higher degree of wrath than the former did. The enemies of this

this people should not only trouble them and afflict them, but overcome them and enter into their possessions; and not only carry away, but also make strip and waste; haucke and spoile what they leaue behinde. This also sets out vnto vs the rage and furie of the wicked against Gods Church.

*And I will lay it waste* ] or, *make it a desolation*; so that it shall become as a vast desert without any to inhabit it. And here we haue a higher degree than either of the former: for though the enemy might overcome them and spoile their country, yet there might remaine some Citie: and albeit some Citie might be assailed and destroyed; yet some houses in those Citie might still continue: Or say it should so fall out, that all their Citie, and houses in their Citie should be laid leuell with the ground; yet some men might haply escape by flight, and afterwards returne, and build new houses, Citie, and erect new lawes and government. But in that he threatens to *lay it waste, and make it a desolation*, all hope is gone. This is that which the Lord speaketh in the next chapter, where he seemeth to comment vpon these words, *The Citie shall be wasted without inhabitant, and the houses without man, and the land be utterly desolate. And the Lord will remove men farre away, and there shall be a great forsaking in the midst of the land.* All which befell this people at their carrying away into Babylon: and much more fully and compleatly was it fulfilled after Christs time, when Ierusalem was utterly destroyed, so that *one stone was not left vpon another*. To which time some referre it.

7 Isai. 6. 11, 12.

*It shall not be pruned nor digged* ]. By cutting or pruning, he seemeth to vnderstand fatherly discipline and correction, which now he would withhold from them, according to that in the first of this prophetic; *Why should you be stricken any more?* As if he should haue said: I see it is but lost labour to smite you; for the more I correct you, the worse you proue. And by *digging* he vnderstandeth

Isai. 1. 5.

*Mother. in loc.*

vnderstandeth that point of husbandry, whereby the earth is drawne into ridges, or heapes, chiefly about the vines; which is so conuenient and necessarie in such places where *vintages* are, as that without it, the vines will neuer prosper. And here hee alludeth vnto such husbandmen, as hauing barren vineyards and fruitlesse trees, doe neglect to prune or cut them, dung or digge about them, because they take no pleasure nor delight in them.

*Musculus in loc.*

\* Luke 21. 24.

But there shall come vp briars and thornes ] By briars and thornes some here vnderstand the Gentiles, according to that of our Sauour; <sup>a</sup> *Ierusalem shall be trodden downe of the Gentiles, untill the time of the Gentiles be fulfilled.* But we may better vnderstand thereby, *Idolatry* and *superstition*, with other errors and abominations, that for want of Gods husbandry should (as afterwards there did) grow vp amongst them. And thus sinnes and transgressions are compared to thornes and briars <sup>b</sup> else, where in Scripture. And that fitly: 1. For their wounding and pricking those that handle them; for whom doth not sinne wound? whom hath it not stung that euer dealt with it? 2. For their holding together, and twining one within another. Sinnes grow in heapes, and where you finde any, you may finde many. And therefore when the Apostle speakes of them, hee couples them, <sup>c</sup> *Chambering and wantonnesse, gluttonie and drunkennesse, strife and ennying*: thus they grow like thornes in hedges, by companies. 3. Because they choake the plants, and hinder them from the Sunnes heat and influence of heauen: thus the seed is choaked by these thornes, <sup>d</sup> as our Sauour teacheth: And therefore *S. Peter* willett to <sup>e</sup> *lay aside all malice, and all guile, and hypocrisie, and ennies, and euill speakinges* (those cursed thornes and briars) and then *As new borne babes desire the sincere milke of the word to grow thereby.*

<sup>b</sup> Heb. 6. 8.

\* Rom. 13. 13.

<sup>d</sup> Matih. 13.

\* 1 Pet. 1. 1.

Vers. 2.

Cald. Paraph. &  
Heb. Pint.

I will also command the clouds that they raine no raine upon it ] By clouds vnderstand we the Prophets; and by  
raine

raine the Word. The Metaphor is vsuall : *Moses* thus begins his Song ; <sup>f</sup> *My doctrine shall drop as the raine, my speech shall distill as the dew ; as the small raine vpon the tender herbe, and as the showres vpon the grasse.* And so the word of the Lord came to *Ezechiel*, and said, <sup>g</sup> *Sonne of man, set thy face towards Ierusalem, and drop thy word towards the holy places, and prophesie against the land of Israel.* And thus *Amos* speaketh to *Amaziah* ; <sup>h</sup> *Thou saiest, Prophesie not against Israel, and drop not thy word against the house of Isaac.* In which places it is apparant, that Gods Prophets are as clouds, and their words or prophesies like drops of raine. Now in comparing the raine and the word, we shall finde good resemblance in sundry particulars : as, 1. In regard of cooling heat : 2. quenching thirst : 3. cleansing the aire : 4. allaying the windes : 5. mollifying and mellowing the parched and hear-hardned earth. In each one of which, if wee should spend time, we should finde an excellent agreement : but especially in a sixth respect ; *It is a principall meanes and subordinate cause that all things fruitifie and grow.* And therefore this must needs be a heavy iudgement, and argue Gods hot displeasure against his Vineyard, in commanding the clouds to raine no more raine vpon it, according to that charge giuen to *Micah*, <sup>i</sup> *Prophesie ye not vnto them ; seeing that without it, it was impossible the Vine should grow or flourish.* Thus we see that as by briers and thornes the Plants should be choaked ; so for want of raine their very roots should wither.

<sup>f</sup> Deut. 32. 2.

<sup>g</sup> Ezech. 21. 2.

<sup>h</sup> Amos 7. 16.

<sup>i</sup> Mic. 2. 6.

And thus much for the literall exposition. Now to come to some particular obseruation.

*And now goe so, I will tell you* This is the vsuall manner of Gods dealing, *To warne before he strikes, and foretell the iudgements before he inflicteth it.* He punisheth none before he hath admonished them ; smiteth none before he hath forewarned them.

*Text.*

*Doct.*

God doth warne before he smite.

That of the Prophet *Amos* makes this good ; <sup>k</sup> *Surely*

<sup>k</sup> Amos 3. 7.



the Lord God will doe nothing, but he reuealeth his secrets vnto his seruants the Prophets. He sendeth his Heralds to proclaime warre before he makes it, and foretels them of such iudgements as he is purposed to inflict, that they may forewarne others. Take the old world, my brethren, for an ensample: did hee not foretell the destruction of it vnto <sup>1</sup> Noah, before he brought that great Deluge vpon the earth? And was not Noah <sup>m</sup> a Preacher of righteousness vnto them, whose hand caught them as much as his tongue? His businesse in building the Arke was a reall Sermon to the world, wherein at once were taught mercy and life to the beleeuer, and to the rebellious destruction. And did he not the like by Sodome and Gomorrah, vnto whom hee sent his seruant Lot, <sup>n</sup> whose righteous soule was vexed from day to day with their unlawfull deeds? Was not this likewise his dealing with Pharaoh and his people? did he not <sup>o</sup> againe and againe admonish them, and threaten them by his seruants Moses and Aaron, that if they would not let his people goe, he would doe thus and thus vnto them? And so with the Ninivites, vnto whom he sent Ionah with this crie, *P Yet fortie daies and Ninus shall be overthrowne?* And with Ierusalem <sup>q</sup> which was often forewarned by his Prophets, and by our Lord himselfe of her destruction before it fell?

## Reason I.

Two reasons may be rendered for this truth; the one is in regard of the godly, and such as feare the Lord, that they may not be taken at unawares; but may be awakened out of their securitie, and timely preuent those iudgements threatned, as those did, who vpon the hearing of that plague of haile which Moses foretold would fall on Egypt, <sup>r</sup> sent their seruants to fetch their cattell into their houses.

## Reason 2.

<sup>s</sup> Iohn 15. 22.

The other is, that the wicked may be left without excuse in the day of wrath; <sup>t</sup> *If I had not come and spoken vnto them, they had had no sinne; but now they haue no cloake for their sinne* (saith our blessed Sauour.) These may

<sup>1</sup> Heb. 11. 7.

<sup>m</sup> 2 Pet. 2. 5.

<sup>n</sup> 2 Pet. 2. 8.

<sup>o</sup> Exod. 8. 2. 21.

& 9. 3. 14. 19.

& 10. 4.

<sup>p</sup> Ionah 3. 4.

<sup>q</sup> Matth. 23. 37.

<sup>r</sup> Exod. 9. 20.

Reason 2.

<sup>s</sup> Iohn 15. 22.

may be some reasons why God giues a *Caneat* before his *Capias*, and doth warne before he wound.

And is this Gods vsuall dealing? why then are wee smitten, plagued, punished? Were we not forewarned of iudgement? Oh our wilfulnesse and folly! On whom, oh man, canst thou lay the fault? whom wilt thou charge with thy smart? Canst thou iustly say Gods silence was any cause thereof? Hath not he shot off many a warning peece, and sounded many an alarum before he set himselfe in battell-array against thee? In the secret of thy soule thou knowest he hath done thus: Often and often he hath by his seruants, the Ministers, warned thee of danger at the doore; and by thy owne conscience many a time reprobued thee, and premonished thee of future vengeance: He hath not played the part of a subtil enemy, and stollen vpon thee at vnawares, but (as *Tamberlane* that warlike *Scythian*) displayed first a *white Flagge*, in token of mercie, and then a *red*, menacing and threatning bloud, before that *blacke Flagge*, the messenger and ensigne of death, was hung abroad. Accuse not the Lord then of any hard dealing, but the hardnesse of thy owne heart which will take no warning. Hee need not to giue thee any warning of his iudgements; thou gauest him no warning of thy sinnes, no respite: yet that God might approve his mercies to thee, he giues thee warning, and respite of repenting. How loth art thou, oh blessed God, to strike, that threatens before! He that delights in reuenge, surprises his aduersarie, whereas he that giues warning, desires to be preuented: *Were we not wilfull, what need wee ever feele smart?*

Oh that this might teach vs wisdom to see the euill and flie from it! which that we may the better doe, let vs diligently obserue the vsual waies whereby the Lord premonisheth, and they are fundrie: As first, *By the ministerie of his seruants*, the *Prophets*, whereby he foretelleth when wrath is readie to fall vpon vs for our sinnes:

*Use 1.*

*Use 2.*

Diuers waies  
God forewar-  
neth vs of ven-  
geance.  
1. By the mini-  
sterie of his ser-  
uants.

<sup>t</sup> 2 Chron. 36.  
15, 16.

<sup>u</sup> Zach. 1. 5.

2. By signes in  
the heauens.  
<sup>v</sup> Amos 1. 1.  
Zach. 14. 5.

Joseph. de Bell.  
Iud. lib. 7. cap. 13.

Matth. 24. 32.

3. By lesser  
iudgements.

<sup>x</sup> Amos 4. 8.

By them he foretold <sup>t</sup> the Israelites of the King of the *Caldeans* comming vp against them, whom they laughed to scorn and contemned: and by them *Ierusalem* was fore-warned (as was before noted.) Their threatnings therefore and menaces should not bee lightly despised, but feared; not passed ouer, but prevented; not derided, but applied to our consciences. For though they die, <sup>u</sup> yet Gods word shall liue, and his iudgements they denounced seize vpon vs except we die to sinne.

2 By signes and wonders; of which sort was that *Earthquake* which happened <sup>\*</sup> in *Izaiabs* daies in the whole Countrey: And those strange apparitions scene in the heauens a little before the destruction of *Ierusalem*; as that *Blazing starre* like a sword, which hung ouer the Citie a whole yeeres space; *Horses* and *Chariots* with armed troopes of men scene in the aire; the *Eclipse* of the *Moone* for twelue nights together, with many other wonders, whereof *Iosephus* hath at large written, as that voice heard in the Temple the night before the Feast of Pentecost; *Let vs depart from hence*: And the constant crying of one about the walles for a long space, *Woe, woe, woe to Ierusalem*, and the like. And thus doth God forewarne vs of the end of the world, as our blessed Saviour sheweth.

3 By *lesser and lighter iudgements*; by gentle and fatherly corrections, that by them we may be brought to turne vnto him, and so escape further vengeance. Thus were the Israelites often warned from the Lord: sometimes <sup>x</sup> he smote them with *Blastings* and *Mildewes*; and at other times by giuing their *Gardens*, *Vineyards*, *Fig-trees*, and *Oliue-trees* to the *Palmer-worme* to deuoure: and when these warnings would not serue, then he sent amongst them the *Pestilence*, after the manner of *Egypt*, and slew their young men with the sword, and tooke away their horses, &c. And when nothing would serue, he ouerthrew them as he ouerthrew *Sodom* and *Gomorrah*.

Gomorrhah. And so our Sauieur hauing foretold many euils that should come vpon Ierusalem for their contempt of the Gospell, and refusing of grace offered, addeth, *1 All these are but the beginnings of sorrowes, the end is not yet.* There were more in number and greater in weight to follow after these. Thus lesler iudgements are as it were the prints of Gods foot, whereby we may trace him, if he be come out against vs.

*1 Matth. 24. 6. 8.*

*4 By the death of the godly, and such as feare his name, are future iudgements forewarned: especially if they be such as are great and eminent, whether in Church or Common-wealth: If these be taken away, it is a fearefull signe that some grieuous iudgement will ouerrake the remnant of the people. This is that wherof our Prophet Esay speaketh, 2 Behold, the Lord, the Lord of hosts doth take away from Ierusalem the mightie man, and the man of warre, the Iudge, and the Prophet, and the prudent, and the ancient: The Captains of fistic, and the honourable man, and the Counsellor, &c. And elsewhere, thus; 3 The righteous perisheth, and no man layeth it to his heart, and mercifull men are taken away, none considering that the righteous is taken away from the euill to come. Thus was that good King Iosiah dealt withall, b not long after whose death followed the Captiuitie of Babel: In that graue wherein he was interred, the libertie, glory, and peace of Iewrielay also buried. And so Luther, after whose death presently followed that miserable calamitie vpon Germany, which hee had often foretold would come vpon them for their contempt of the Word, and which he desired he might neuer liue to see (as Caluin obserues in his Comment vpon that place of Isay last quoted.)*

*4. By the death of the godly.*

*2 Isay 3. 1, 2, 3.*

*3 Cap. 57. 1.*

*b 2 King. 22. 20.*

*Cap. 57. 1.*

These are some wayes whereby the Lord forewarneth vs that euill is at hand, and therefore it behoueth vs when by any of these he premonisheth vs of danger nigh, we *c prepare to meet him,* and preuent it. And surely if euer there was cause, then now there is, why we

*c Amos 4.*

This present  
yeere 1622. on  
August 19.

As appeares in  
that relation of  
the tempest  
which hapned  
in Deuon: the  
yeere and mo-  
neth aforesaid,  
which is in  
Print.

should humble our selues before him in sackcloth and ashes: for who can be ignorant of the many warnings we haue had in each particular kinde? The Turtles of this Land haue groaned out the sad tunes of woe and misery; God hath so guided the hearts and tongues of his Ministers; as that they all, *even as one man*, doe constantly crie out, (with that *Iesū* the sonne of *Anani* a little before the destruction of Ierusalem) *Woe to England, and to the inhabitants thereof*, by reason of such outrageous wickednesse as euery where aboundeth; which thing is not lightly to be passed by, but deserues pondering on. For certainly, if wee be not perswaded to feare their threatnings, we shall in the end be constrained to feele them, whether wee will or no. Besides, what strange signes and wonders, and what varietie of them haue we lately seene, both in the heauens and vpon the earth? What wonderfull and mightie tempests, fearefull thundring and lightning hath lately happened, whereby much hurt hath beene done *at Sea*. many ships and barkes cast away, and that in the safest Rodes and Harbours of this land: besides the almost incredible hurt done by land, throughout this Kingdome; the violence of the winde, thunder, and lightning, being such, as that in many places *West-ward* whole fields of Corne haue beene blasted, stacks of Corne scorched, and here with vs the Corne hath beene so dispersed and scatered, as if it had beene sown againe, and so beaten out of the eares, as if it had beene threshed on the floore; so that with the Mildew and blasting which was sent vpon our Corne in generall before our haruest, and now with this sudden iudgement of winde, vpon that little store of Corne remaining in haruest, God hath taken from vs our stay and staffe of bread. What shall I need to speake of those many Earthquakes, mightie inundations of waters, great hailestones, strange Eclipses, monstrous births, which euery yeere brings forth? Certainly if the Sorcerers of Egypt were now amongst vs, they would

would confesse these to be the finger of God: But fooles and blind, that we are, who haue no eyes to see, nor harts to vnderstand these things, or at most make of them but a nine daies wonderment, and so passe them ouer.

And againe, hath not God often warned vs by lesser and lighter iudgements; hath hee not visited vs with *Famines, Pestilence*, and other such like infection of sicknesse? These are but as warning-peeeces shot off in our eares, and allured fore-runners of greater iudgements, vlesse repentance cut off their course. For looke as one cloud followeth another till the Sunne consume them; so one iudgement hastens after another, and Repentance only is the Sunne that must dispell them. And lastly, that the righteous perish, who seeth not? and yet alas! who seeth it so, as to consider it in his heart? The Lords hand hath bene vpon vs these many yeeres, and hath come, not in *fauour* to weed out the worke, but in *displeasure* to gather the best and ripest. Amongst our *Princes* he hath smitten at our *chiefest*: Amongst our *Nobles*, he hath taken of our *noblest*: Amongst our *Magistrates* he hath fetcht away of our *uprightest*. Surely, surely, God neuer thus beheads a State or Countrey, but for some treason. The Shepherds are smitten for the sheepes *vnthankesfulnesse*, vnfruitfulnesse. What shall I say more? Death hath bene at the Citie, as well as at the Court; and in the Countrey, as well as in the Citie, and hath fetcht away of all sorts almost the best. And can this be any other than a plaine prognostication of some euill nigh at hand? which euils they haue preuented by their death: God grant we likewise may preuent them by our Repentance.

To draw towards a conclusion of this point; let euery one in particular, yea thou that hearest and readest this, goe home to thy selfe and make application hereof to thy owne soule, for God speaketh in particular to thee, as well as to any other, and demandeth of thee how thou hast profited by these or the like warnings.

*Perk. Exhort.  
to Repent.*



For hath he not often by the ministry of his seruants come so home vnto thy conscience, as that thou hast beene perswaded and enforced to confesse thou art the man he meaneth, and at whom he aimeth. And what drunkard, or prophane *Esau* is there here amongst vs, who hath not beene at sometimes or other told by them, that if they repent not they shall be damned? Besides, haue not thine eyes seene his signes and wonders in the heauens, vpon the earth, &c. Thou hast heard, and hast beene told of such a childe, borne without a mouth, or with two heads, or with one eye, &c. why; take thou warning, this is meant to thee, as well as to any other. And hath not the Lord smote thee (hitherto) with a little rod? afflicted thee with light losses, crosses, &c. see then thou <sup>d</sup> *hearest the rod, and who hath appointed it.* And once againe I will demand of thee; answer mee: Hast thou not beene deprivied of some faithfull friend; it may be of a godly husband, a religious wife, a Christian and carefull parent, a gracious childe, a faithfull Shepherd; or a true hearted brother? If it be so, take it as the shaking of the rod, and as a warning from God vnto thee, that thou mend thy manners. Remember *Solomons Prouerbe*, <sup>e</sup> *A prudent man foreseeth the euill and hideth himselfe, but the simple passe on and are punished.* Be thou that wiseman, not this foole, but foresee the danger, and preuent it before it fall. Oh happie man, to heare this word, *before it fall*, sound in thine eares. As for many thousands, it is fallen irrecoverably vpon them alreadie; to those poore soules it cannot be said, as now it is to thee, Preuent it by repentance *before it fall*: for iudgement hath alreadie seized vpon them; but how happie art thou, if thou knewest thy happinesse in that thy day is yet to come? And therefore I say to thee, take warning by these things, and preuent the euill *before it fall*; for when it is fallen, there is no preuenting of it. <sup>f</sup> *Oh that thou knewest at the least in this thy day those things which belong vnto thy peace, and that they were not hidden*

<sup>d</sup> Mich. 6. 9.

<sup>e</sup> Prov. 22. 3.

<sup>f</sup> Luke 19. 41.

*hidden from thine eyes ! My praier shall be for thee, my selfe, and the whole land in generall, that we may so doe. Euen so, O Lord open our eyes, that we may so see thee warning, as that we may feare thee threatening ; and obey thee teaching, and patiently suffer thee chastising, and at last be by thee made partakers of those good things, Which neither eye hath seene, nor eare heard, nor can enter into the heart of man. Amen, Amen.*

2 Cor. 2.9.

*What I will doe* } Great was Gods mercy towards this his people in foretelling and premonishing them of vengeance. And this makes it greater in his prolonging of it. He doth not by and by inflict, but will a while deferre. There shall be some delay and pause, some *lucida intervalla misericordie* ; A breathing time and mercifull space is granted betweene the fault and punishment. And therefore he speakes not in the *present tense*, but in the *future* ; *What I will doe* : where we see, and whence we learne,

*Text.*

God is of a patient and forbearing nature, of much gentlenesse and long sufferance, forbearing sinners for some space after they have transgressed before he proceed to punish.

*Doctr.*

God is of a patient and forbearing nature.

<sup>b</sup> *Isay* 65.2.

Many examples might be brought for prooffe. <sup>b</sup> *All the day long* he did wait vpon the Israelites, stretching out his hand to that disobedient and rebellious people.

<sup>i</sup> *Gen.* 19.1.23.

<sup>i</sup> *A whole night* did he forbear destroying *Sodom* after he had told *Abraham* thereof, and forewarned them by *Lot*.

<sup>k</sup> *Ion.* 3.4.

<sup>k</sup> *Fortie daies* did the Lord allot vnto *Nimrod* for their Repentance ; *Yet fortie daies* and *Nimrod* shall be destroyed.

<sup>l</sup> *Luke* 13.7.

<sup>l</sup> *Three yeeres* did he beare with the barren figge tree before he would cut it downe with the Axe of his iudgements. He suffered the ill manners (the word is very significant) of the Israelites,

<sup>m</sup> *Al.* 13.18.

<sup>n</sup> *Gen.* 6.3.

<sup>o</sup> *Gen.* 6.3.

<sup>p</sup> *1 Pet.* 3.20.

<sup>m</sup> *Fortie yeares* in the Wildernesse before he did destroy them. <sup>n</sup> *One hundred and twentie yeares* respit of repenting God gave the old World, euen all the while the Arke was a preparing.

<sup>o</sup> *Gen.* 15.16.

<sup>p</sup> *For the space of foure hundred yeeres* he spared the

*Canaanites*

P Acts 14. 16.

*Canaanites and Amorites.* Yea he suffered the Gentiles to wander in their owne waies, and in the vanitie of their mindes almost for *three thousand yeares* together. Thus, 1. *At a day*, 2. *A whole night*, 3. *Fortie daies*, 4. *Three whole yeeres*, 5. *Fortie yeeres*, 6. *One hundred and twenty yeeres*, 7. *Foure hundred yeeres*, 8. *Three thousand yeeres* breathing time is giuen man between the threatening and execution. Oh! how loth is God to strike, that threats so long? In a word haue we not all experience of this truth? Are there not so many thousand witnesses as there are consciences in this congregation to confirm this point? Had not this beene true, where should euery one of vs haue beene at this present? Surely I should neither haue beene here to speake, nor thou to heare; but long before this houre we should haue beene swept from off the earth like dung, had there not beene this *Patience and longanimitie* in God. Thus sundry waies hath God made good his name, which all of vs must needs feelingly subscribe vnto: *The Lord, the Lord strong, mercifull, and gracious, slow to anger, abundant in goodnesse and in truth, &c.*

q Exod. 34. 6.

## Reason 1.

And no maruell, if we consider, First, that *he is God*: were he not God, it were impossible for him so long together to hold his hands; but he is God and not man, therefore he forbears. This reason seemes secretly to be implied in those words of the Chronicles, *The Lord God of their fathers sent to them his messengers, &c.*

r 2 Chron. 36. 14, 15.

## Reas. 2.

s Psalm. 103. 10, 14.

2. *He knoweth our weaknesse, our frame, and remembreth that we are but dust*; *he therefore dealeth not with vs after our sinnes, nor rewardeth vs after our iniquities.* This reason is rendered by the *Psalmist*, why he pitieth, spareth.

## Reas. 3.

t Pet. 3. 9.

3. *He is not slacke concerning his promise, as some man count slacknesse, but is long suffering to vs-ward, not willing that any should perish, but that all should come to repentance.* He desires our conuersion, not destruction,

and

and therefore beares so long. And this is the reason that Saint *Peter* giues.

4. He beareth a long time with the vessels of his wrath, to the end that they may *u fill vp the measure of their sinnes*. And this is the reason the Holy Ghost makes why the Amorites were forborne so long, before punishment was executed on them for their wickednesse. Let vs now apply these things vnto our selues: And

First, this serues for *Information* of our Iudgements, whence it comes, that wicked men are so long spared and suffered to run on in sin. We see how wretched and prophane many are, being blasphemers of Gods name, prophaners of his Sabbaths, contemnners of his word, and giuen ouer to the committing of all sinne with greedinesse, and yet are suffered to runne on without punishment, which causeth matter of wonderment oftentimes\* in the hearts of Gods children. But see here the reason; *God is of a patient and forbearing nature*: the wicked thinke it is\* because God is like them, a loue and liker of sinne: but be not thou deluded, learne the cause.

2. *Admire* the richnesse of Gods grace in bearing so long with rebellious sinners. For God to beare with his owne children when they prouoke him is very much; but to suffer his enemies, and beare so long with the vessels of his wrath; to suffer drunkards, whoremongers, Sabbath-breakers, to runne on in a course of sinne, liuing day after day, weeke after weeke, yeere after yeere, and neuer in all that time to seeke his fauour, but to waxe the worse because they are forborne, this must needs argue an infinite perfection. Oh, how can we sufficiently magnifie such a God as this! how can we enough admire his goodnesse, or set forth his praise? Here is mercy, patience, goodnesse, past the comprehension of all finite spirits, and only to be conceiued by him whose it is.

And thirdly, if this bee so, that God is of such a patient and forbearing nature, see what an odious contempt of

*Reas. 4.*

*u Gen. 15. 16.*

*Vse 1.*

\* *Ierem. 12. 1.*  
Non ille amisit  
providentiam, aut  
amisit potentiam,  
sed patientiam ex-  
ercet suam, dum  
penitentiam ex-  
pectat tuam. Au-  
gust.

\* *Psal. 50.*

*Vse 2.*

*Vse 3.*

of Gods grace it is to take occasion by this patience, to continue and increase in sinne. In things of this life, we hold it detestable if a seruant should thus reason from his masters bounty; Hee dealeth thus and thus gratuitously with me, therefore I care not how I prouoke him and displease him. And yet this is the reasoning of thousands in the world: for thus say some (and tarre more thinke) *I haue lined in such or such a course (as I heare Preachers say of sinning) for many yeeres, but I see that God hath blessed me as well as the precisest of them all; I line still and thrive well (God I thanke thee) and therefore I purpose to hold on as I haue begunne, talke these Preachers what they please, I passe not.* And thus, y because sentence is not speedily executed, ungodly men take courage to offend: Dealing with God as birds doe with the scarecrow, at first they are afraid, but seeing it not to stirre, at length they come neere it and sit vpon it: So these, at first they are somewhat fearefull to offend, but through impunity they harden themselves to commit iniquity: And yet (saith Solomon) *I thought a sinner doe euill an hundred times and God prolong his daies, yet surely I know that it shall be well with them that feare the Lord, which feare before him. But it shall not be well with the wicked, neither shall he prolong his daies which are as a shadow, because he feareth not before God.* Vnderstand therefore, oh yee vnwise amongst the people; all is not well because God forbeares to punish: His patience and longanimity, is no good argument of mans innocency. It may bee by the prayers of the Vinedressers *a* respit hath bene obtained for thee for a while before thy cutting downe, as was for that barren figge-tree: Or else it may bee thy sinnes (though hainous enough amongst vs)<sup>b</sup> are not come as yet to their full ripenelle: Or haply, God thus forbeares thee, to shew his lothnells to destroy. How euer his patience alwaies tends not to countenance receiued courses, but to giue occasion to alter our accustomed euils. And what though his

y Eccle. 3. 11.

a Verse 12, 13.

a Luke 13. 6.

b Gen. 15. 16.

his wrath comes slowly, yet in the end hee will make amends for his delay with the weight of vengeance. His mill grindes slow, but yet sure and small. All this while he beares, he is but a fetching of the blow; and the higher he lifts, the heavier it lights. Now hee is preparing his deadly arrowes, this time he takes to fix them to the string, and because hee meanes not to misse the marke, he stands long at leuell, and drawes far, euen to the head, that his arrowes may pierce deepe euen to the soule. Take *Ierusalem* for an ensample, and set that famous Citie before thine eyes; Did euer any people taste more of Gods patience, or drinke deeper of the cup of his mercifull forbearance, than *Ierusalem*, famous *Ierusalem* did? How long did he spare them? how many wayes did he forewarne them? And when nothing would serue, how was his patience turned into furi-  
 c *Matth. 24. 2.*  
 d *1 Sam. 15. 32.*  
 Patientia lesa fit  
 furor.

rie? *Not one stone left vpon another*; and the inhabitants and their posteritie made slaves and vagabonds for this 1600 yeeres. Say not then with *Agag*, *Surely the bitterness of death is past*, because thou art a while borne: No, no; the longer before the reckoning, the greater the account will be. And euermore remember, that there is no wrath so furiously outrageous, as that which ariseth from patience long & obstinately abused.  
 See therefore in the next place thou beest admonished, to beware how thou abusest this patience and long-suffering of the Lord: And see thou follow the Apostles direction; *Let it leade thee to repentance*. Happy thou, if thou doe thus vse it. And indeed, except thou dost so, thou neuer makest the true and proper vse thereof: *There is mercy with thee, that thou maiest bee feared* (saith tha: Kingly Prophet:) Gods children doe feare God & his goodnesse, and feare to offend God in regard of his goodnesse. *Ioseph* reasons thus, *My Master hath dealt thus kindly with mee, &c. how then can I commit this great wickednesse?* So must all Gods children reason.

Againc,

*Lento gradu ad  
vindicium sui.*

*c Matth. 24. 2.*

*d 1 Sam. 15. 32.*

*Patientia lesa fit  
furor.*

*Vse 4.*

*e Rom. 2. 4.*

*f Psal. 130. 4.*

*g Hof. 3. 5.*

*i Gen. 35. 8.*



Use 5.

<sup>k</sup> Luke 9.54.<sup>l</sup> 2 Tim. 2.25.<sup>m</sup> Socrates.<sup>n</sup> Matth. 18.22.

Use 6.

Againe, this may be for *Imitation*: As God is and hath beene towards vs patient and long-suffering, so let vs bee towards others. That hastie spirit of calling for fire from heauen for euery disobedience, was sharply <sup>k</sup> reproofed by our blessed Sauour. Let vs learne to haue an eie to the rich patience of our God, who is daily by vs prouoked; and (after his example) tolerate the froward infirmities of our ignorant brethren, <sup>l</sup> *with meeknesse instructing them rather*, than with rashnesse of zeale reiecting them; and in case of wrong, say not, I will recompence euill. It was a good speech (and comming out of a Heathens mouth, deserues the more regard) <sup>m</sup> *I will willingly, neither suffer wrong nor doe it; but if I must chuse one, I will rather chuse to suffer than to doe.* But why speake I of the Heathen (vnlesse to shame vs) when we haue God himselfe to imitate? How patient is he towards reprobates and vessels of his wrath? If thou puttst vp an injury patiently once or twice, thou hast thy selfe highly in admiration, and (in thy owne conceit) deseruest to bee chronicled, for a rare patterne of patience. But God doth beare with thee and other, many thousand times in a day; write after that copy, and forgiue <sup>n</sup> *not seven times, but seventy times seven times*, if thou beeest so often wronged: And be thou transformed into the same image of God, from glory to glory.

Lastly, hence may perplexed and disquieted consciences, who tremble vnder Gods hand, fearing the power of his wrath by reason of their sinnes, haue a vse of *Comfort*, for the lifting of them vp. It is Gods nature to be patient, be not therefore out of hope. Hee is long ere he be prouoked, and when he is prouoked, easie to be appeased. An earthly father will not take every aduantage against his childe; hee will tell him and forewarne him, before hee doth correct and punish him: And why should we thinke God harder than our selues? How long beares he with such as neuer grieue, mourne,

nor

nor complaine of sinne? will he then be hasty to marke what is done amisse by such as grone vnder the burden of their corruptions? He spareth such as neuer so much as say, *What haue I done*; and is it possible that he should not spare such as with the Prodigall crie out, *Father I haue sinned*? Certainly if the wicked fare so wel, the godly shall fare much better: and be thou perswaded so. And thus much for the *Premouition*: the *Execution* followes.

*I will take away the hedge thereof, and it shall bee eaten vp; and breake downe the wall thereof, and it shall be trodden downe, &c.*

Here (according to our propounded method) consider we first the *Party* punishing; and *who it is* that doth inflict this iudgement on them: and that is the Lord himselfe, [ *I* ] *will take away, &c.* Thence obserue:

Gods holy hand hath a speciall stroke in these afflictions and visitations which are laid upon his Church and befall his people, *whosoener be the instrument.*

What truth more strongly confirmed in holy Writ than this? Doe wee not there reade thus; *9 Affliction commeth not forth of the dust, neither doth trouble spring out of the ground. 1 I forme the light and create darkness, I make peace and create euill: I the Lord doe all these things. 2 The Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that hee may doe his worke, his strange worke, and bring to passe his act, his strange act. 3 The Lord killeth and maketh aliué, hee bringeth downe to the graue, and bringeth vp. The Lord maketh poore and maketh rich: he bringeth low and lifteth vp. 4 I, euen I am hee; and there is no god with me: I kill and I make aliué, I wound and I heale, neither is there any that can deliuer out of my hand. And, 5 What euill is there in the City (vnderstand it of the euill of punishment) that I haue not done? Hereupon doth the Church mutually exhort one another, to returne vnto the Lord, because he hath torne and hee will heale, hee hath smitten and hee will binde vp.*

And

• 1cr.

• Luke 15.

*Text.*

*Doctr.*  
Gods hand is  
in all afflictions  
that doe  
befall vs.  
• 1 Iob 5.6.

• Esay 45.7.

• Esay 28.21.

• 1 Sam. 2.6, 7.

• Deut. 32.39.

• Amos 3.6.

• Hof. 6.1.

<sup>v</sup> 1 Pet. 5. 6.

<sup>v</sup> Gen. 45. 8.

<sup>a</sup> 2 Sam. 16. 10.

<sup>b</sup> Job 1. 21.

*Reas.*

<sup>c</sup> Matth. 10. 29.

*Obiect.*

*Resp.*

God hath a hand in those evils which are inflicted by wicked instruments.

1. In ordaining them.

<sup>d</sup> Acts 1. 23.

2. In ordering them: as

1. In regard of the time.

<sup>e</sup> John 7. 30.

And by <sup>S.</sup> Peter wee are instructed, to <sup>v</sup> *Humble our selves under the mighty hand of God, that hee may exalt us in due time.* And hereupon *Ioseph*, though of his enuious brethren sold into *Egypt*, saith; <sup>2</sup> *God hath sent mee hither*: And *Dauid* being cursed by *Shemei*, said; <sup>a</sup> *God had bid him curse*: And *Iob* robbed by the *Sabeans* saith; <sup>b</sup> *God hath taken away.*

And how can it otherwise be, seeing that <sup>c</sup> *a sparrow falleth not to the ground, nor a haire from off our heads, without the providence of the Almighty*, as our Sauour hath taught vs? If then Gods providence reacheth to matters of such small weight, it must needs reach to matters of greater moment.

If any now obiect, That wicked and bad men, yea the Deuill himsef, doth persecute Gods Church, and sorely afflict his people, and that the most euils which befall Gods children come from them, how then can it be said, they are of God?

I answer; Wee are to know that these are but as the executioners, God employing them no otherwise than as a Iudge doth some base slave in making him the hangman. Still hath God a hand in those punishments inflicted on his by those euill ones, which shewes it selfe in these actions:

First, in *ordaining* and *appointing* them even from all eternitie to doe<sup>d</sup> whatsoever thine hand and counsell hath appointed to be done.

2. In *ordering* and *disposing* them; first, in *regard of the time* when they shall both begin and end; so as that all the furie and malice of the wicked cannot any ior hasten, lengthen, or prolong them. There is an houre appointed for the powers of darknesse to worke in, and till that houre become, an haire shall not fall from the heads of any of the godly. Let the Iewes take vp neuer so many stones against Christ Iesus, yet he shall escape: let them seeke to take him, yet none shall dare to lay hold vpon him, because<sup>e</sup> *his houre is not yet come.* And when  
that

that houre is come, they shall not be able to lengthen it one moment; as we may see in the 400 yeeres appointed to the Israelites in the Egyptian seruitude, which being once expired, they came out (maugre all the malice of their enemies) <sup>f</sup> *even the selfe-same day*: and in the 70 yeeres of the Babylonish captiuitie; as also in the afflictions and persecutions of the Church of *Smirna*, <sup>h</sup> raised vp by Sathan, which is restrained to a determinate time of *ten dayes*. Secondly, in regard of the *measure*, which is also appointed in such an exact and strict manner, as that it is alike impossible, for all the powers of men or deuils to adde one dram vnto the weight, as we see in <sup>i</sup> *Iobs* example. For as Sathan at first could not touch him, vntill he had receiued a commission from God; so neither could he adde <sup>k</sup> any thing to his first afflictions, vntill his commission was renewed. To this purpose speaketh the Psalmist thus; <sup>l</sup> *Thou feedest them with the bread of teares, and giuest them teares to drinke in great measure*. And thirdly, in regard of their ends & issues, turning them to his owne glory and Churches good; <sup>m</sup> *All things working together for their best*. Thus *Ioseph* said of his selling into Egypt, <sup>n</sup> *God disposed it to good*, though it was euill which his brethren intended against him. Thus the *Caldeans* steale *Iobs* wealth to enrich themselues; the Deuill afflicts his bodie in his hatred to mankind; God suffers all this for the triall of his patience: Man for couetousnesse; the Deuill for malice; God for the probation of the afflicteds constancie, and aduancing his owne glory. The couetous Extortioner, or griping Vsurer, spoiles thee of thy goods; God in wisdom raiseth profit from it, and by thy pouertie in purse, helps thee to the riches of his grace, and suffers these snares to be taken from thee to saue thy soule; yet no thanks to them. Thus we haue seene how God hath a hand in such euils as are inflicted on vs by wicked instruments.

Now hence againe it may be questioned, why God

Q

doth

<sup>f</sup> *Exod.* 12. 41.

<sup>g</sup> *Dan.* 9. 2. 21.

23.

<sup>h</sup> *Reuel.* 2. 10.

2. For measure.

<sup>i</sup> *Iob* 1. 12.

<sup>k</sup> *Eccl.* 2. 6.

<sup>l</sup> *Psal.* 80. 5.

3. Of their ends.

<sup>m</sup> *Rom.* 8. 28.

<sup>n</sup> *Gen.* 50. 20.

*Quest.* 1.

doth not rather correct his seruants by his owne hand, and let his chastisements come purely from himselfe, or by the meanes of righteous and iust men, than by such wicked instruments, who insulse into those afflictions the poyson of their maliciousnesse and spleene.

*Answer.*

The execution of punishment, in it selfe, is a base and seruile thing, and doth not so fitly agree with the nature of the most High, who being the chiefe goodnesse, taketh his chiefe delight in doing good. Now because it is not familiar and delightfull to his nature, he doth it not by himselfe, nor yet by the godly, but commonly alloteth it to the Deuill and wicked ones, as being fittest for such a seruice. For doe we not see a Carpenter hath diuers kindes of tooles? some are coarse, which he vseth about stones or grauell; others are choise, which he vseth about finer worke. Thus when God hath some base worke to effect, he hath some reprobate at hand, about which he is employed: but if a more honourable peece of seruice, then he vsually fetcheth a toole of a purer metall and finer making, one of his children shall be sent for. He will not vie the *Virgin Mary*, or such choice peeces, but a *Judas*, a *Caiphas*, a *Pilate*, and such like as they, if Christ is to be crucified.

*Quest. 2.*

But how can it stand with Gods iustice, to punish the wicked for afflicting of his Church and people, seeing they are but his instruments in executing of his iudgements, and doe no other than that whereabout he sets them?

*Answer. 1.*

Know we that the *will of God* is *secret* or *reuealed*. The former was neuer propounded as a rule for vs to conforme our actions vnto; but the latter, which wee finde written in his Law, vnto which he requireth conformance and obedience; and by it we are enioyned to *loue our neighbour as our selues*, and by all good meanes to seeke the good and aduancement of our brethren: now though they doe the *secret will* of God (which the Deuill and all reprobates doe, and cannot otherwise chuse

chuse but must doe, will they will they) yet because they runnefull *but* against Gods *revealed will*, the rule and square of all their actions, their condemnation is most iust.

Againe, they aime not therein at the glory of God, and neuer thinke of the effecting of his counsels and secret will, but only aime at, and labour for the accomplishing of their owne hearts lusts, desiring to glut their crueltie, and to aduance themselues out of the ruine of Gods seruants. See an excellent example hereof in that Assyrian King, whom God sent in his secret counsell against his people to afflict them for their sinnes: ° *Howbeit* (saith the text) *he meaneth not so, neither doth his heart thinke so.* His intent and purpose was to destroy and cut off not a few Nations; that he might make all his Princes *Kings*, and so himselfe a mighty *Monarch*. This then serueth not for their excuse, that they are but instruments, seeing they are such instruments. Now we come to apply the point vnto our selues. And first,

° *Iſai. 10. 7.*

Seeing it is so, that all afflictions and visitations that befall vs come from God, and are inflicted by him; it confureth and taxeth vs for a vanitie at least (I had almost said a blasphemie) deeply rooted and setled amongst vs: when any calamitie doth befall vs, wee straight cry out, *Bad lucke, bad fortune.* If any losse or crosse beide vs, oh (say we) what lucke and fortune was this. In euery misery, blinde fortune is complained of: And so *è contra*, when any good thing happens, *Lucke* and *Fortune* must be thanked for it; thus walking after the lusts of the Gentiles, who held Fortune as a Goddess, and assigned her a place in heauen; representing her by a woman sitting vpon a ball, as if the whole world were at her command; hauing with her a rasor, as if shee could at her pleasure cut off and end mans happinesse; bearing in her right hand the sterne of a ship, as if shee could turne about all things at her pleasure; and in her left hand, the horne of abundance, as though

*Vſe 1.*

*Te facimus, Fortuna, Deam, colloq, locamus. Iuuen. Satyr. 10.*



Iſe 2.

Pſal. 39. 10.

all plenty came from her. Which palpable Idolatry that was amongst them, should be renounced and abhorred by vs Christians. Yea so farre should it be had in detestation, that the very name of *Fortune* should not once be named amongst vs, and much lesse any thing ascribed to it, whereof we see not an apparent cause.

Secondly, seeing afflictions are inflicted by the hand of God, this should teach vs patience, as it did *Danid* when *Absolon* rose vp against him; *P I was dumbe, I opened not my mouth, because thou diddest it.* It must needs be a bold audacious impudencie to murmur in afflictions, considering God is the author and inflicter. If our inferiour strike vs, we reuenge it treble: if an equall, we requite it: if a superiour, we haue learned this wisdom not to repine; or if we mutter, yet not to vtter our discontent. Thinke whose hand strikes: It is Gods, who-euer be the instrument; the blow was his, wharsoeuer was the weapon. It is visually seene, that in corrections comming immediatly from Gods hand, we are not ordinarily so impatient, as in those which come by meanes of wicked instruments; and what is the cause but this? we doe not so apparently behold Gods holy hand striking vs in these latter as in the former. Did we but seriously consider, that it is God that scourgeth vs by them, we would be then ashamed of our folly in being angry at the rod without any regard of the smiter; in snarling like dogs at the stone, neuer considering the slinger. Doe we not see how patiently Lords and Nobles condemned to die, suffer the stroke of death at the hands of the base hangman, shewing therein their subiection and obedience to their Prince? Euen so should we, quietly and patiently endure all the indignities that are offered vnto vs by wicked worldly men, therein giuing testimonie of our obedience to God, who vseth them as instruments of his iustice to correct vs. See then that thou dost so: neuer seuer the crosse from Gods hand, though there be neuer so many instruments

ments; but *Hear* *Herod*, & who hath appointed it; so shalt thou with patience and meeknesse beare that affliction that is inflicted. But if otherwise; if when the crosse comes, thou art willing to see any thing rather than God, running vpon inferiour causes, gazing on men, or meanes, regarding more the *stake* wherewith thou art smitten, than the hand mouing and ruling it; it will then be intolerable, and thou must needs breake the bounds of patience.

But may we not haue an eye vpon second causes? Are we utterly to neglect the instruments of our afflictions?

In all afflictions, we are to consider not only the *action* and *work*, as it is simply *naturall*, and the disposition of them to the manifestation of Gods glory and our good, in which respect God is the chiefe author of them; but also an *accidentall confusion* and *malignitie* of the *action*, which is wholly to be ascribed to mans corruption; by whom it is performed; in regard of which malignitie and sinne, we are to haue some respect vnto them, that we may hate and flie that euill and iniustice that is in them, and vse all good and lawfull meanes whereby we may crosse them in their wicked purposes, and free our selues from their iniuries and oppressions; hauing herein the word of God for warrant, which enioyneth vs to vse all honest courses, that spirituall wisdome can suggest vnto vs for our preservation and safetie.

Thirdly, if God be the author of affliction, this may serue for *direction* vnto vs, what course to take in time of danger, euen that which is giuen vs by the Prophet *Hosea*, to *come and returne vnto the Lord*; for it is he that spoiles, and he must heale; it is he that wounds, and he must binde vp; there is none that can take off Gods hand but himselfe. He is a foolish malefactor that seekes to the executioner and not vnto the Iudge: & yet as foolish are we, who in the day of trouble rest vpon vaine helps that cannot profit, hoping to haue release from some *Saint* or *Angell* in heaven, or which is

*Quest.*

*Ans.*

*Use 3.*

*1 Hos. 6. 1.*

*1 Iob 10. 7.*

*Fletiere sine quo  
Superos, Ache-  
rona mouebo.*

*1. 2 King. 1.*

*1. Psalm. 50. 15.*

*11. Psalm. 123. 2.*

*Verse 4.*

*\* Iohn. 19.*

worse, from Coniurers and Witches here vpon the earth: As sometimes the Heathen man said, If I cannot intreat the gods, I will goe vnto the deuils: and as King *Abaziah* did, who being sicke, sent to inquire of *Baalzebub* the god of *Eckron*, whether he should reco-uer of his disease or no. Wofull is that cure which is wrought by such Physitians. We haue learned better things. The general rule for all troubles is; *1. Call vpon me in the day of trouble, and I will deliuer thee, and thou shalt glorifie me.* *2. As the eyes of seruants therefore looke vnto the hands of their Masters, and as the eyes of a mai- den vnto the hand of her Mistresse; so our eyes shall wait vpon thee our God, untill that thou haue mercy on vs.*

And lastly, seeing God hath a hand in all afflictions that befall, this may afford great comfort to the godly, in that they are not left into the hands of their cruell and crafty enemies, but are in the hands of so gracious and mercifull a God and louing Father; through whose sweet hand the sharpest and bitterest afflictions doe passe. As for our aduersaries, they are but as the rod in the hand of him that smites: As therefore the rod can of it selfe doe nothing, further than the force of the hand vsing it, giues strength vnto it; no more can they doe any thing vnto vs further than they haue *\* power gi- uen them from above.* Boisterous *Tubeco* may haply dis- may vs with his thundering speeches; but let vs know there is an ouer-ruling hand to moderate and restraine him. The swinging rod the childe fees in his fathers hand, may somewhat terrifie him; yet the childe may certainly perswade himselfe, his father will so vse it, as it shall doe him no more harme than a smaller one would doe. Let the wicked storme, and frer, and breathe out threatnings against Gods Church and people; this we know assuredly, they may doe what they can, but they cannot doe what they would. And thus much for the first circumstance which concerneth the *Author* or in- flicter of the iudgement: Now followeth the second, which

which concerne the punished, or the parties on whom it is inflicted, and they are Gods owne people, a people, whom hee chose for his peculiar, before any other people in the world beside; it was his *Vineyard*, his owne enclosure, as these words [*thereof*] and [*is*] doe note vnto vs.

Let this then be our obseruation hence: That God will not spare his owne people, if they sinne against him, but will visit their transgressions with the rod, and their iniquities with strokes.

The Scriptures propose many examples; our eares haue heard many reports, our eyes behold daily many presidents, which may confirme this Doctrine. What dolefull complaints doe we reade that the Church maketh euery where in the Lamentations, <sup>a</sup> Behold oh Lord how I am troubled, my bowels swell, my heart is turned within me, for I am full of beuinesse: The sword spoileth abroad, as death doth at home, &c. How lamentably doe the godly bemoane themselves and the estate of the Church in the Prophesie of *I say*, <sup>1</sup> Be not angry, O Lord, above measure, neither remember iniquitie for euer: behold, see me beseech thee, we are thy people. Thy holy cities are a wilderness, Zion is a wilderness, Ierusalem a desolation: Our holy and our beautifull house where our Fathers praised thee, is burnt up with fire, and all our pleasant things are laid waste. And how doth the Prophet Dauid expresse the burden of his afflictions, where-with he was afflicted, in the <sup>2</sup> Booke of the Psalmes? <sup>a</sup> Thine arrowes (saith he) sticke fast in me, and thy hand presseth me sore. There is no soundnesse in my flesh, because of thine anger, neither is there any rest in my bones, because of my sinne. And againe thus; <sup>b</sup> The sorrowes of death compassed mee, and the paines of bell, gat hold vpon me: I found trouble and sorrow: and many such like patheticall complaints he makes. The whole Booke of the Iudges may be a prooffe for this truth; wherein wee see how the people of Israel proceeding to doe euill in the sight

*Doff.*

God will not spare his owne people if they sinne against him.

<sup>a</sup> Lament 1. 18.  
20. & 2. 1. &c.

<sup>1</sup> I say 64. 9, 10.  
11.

<sup>2</sup> Psal. 6. 3. & 32.

<sup>a</sup> Psal. 38. 2, 3.

<sup>b</sup> Psal. 116. 3.

of the Lord, he sold them into the hand of his and their enemies. We might further instance in *Solomon, Asa, Iehoshaphat, Iosiah, Hezekiah, and others*; all which make this godd, that God spareth not his owne people when they sinne against him.

Reason 1.

c Psal. 51. 4.

Two Reasons may be giuen hereof: First, That the Lord might declare himselfe to be an aduersary to sinne in all men, and that the wicked may see he is not partiall to any when his commandements are not regarded.

Reas. 2.

d 1 Cor. 11. 32.

Secondly, That he may reduce his seruants from running on headlong with the wicked to perdition. For were wee altogether exempted from the rod, how wanton and froward would we grow, and into how many perils would wee cast our selues? And so saith Saint Paul, *When we are iudged, we are chastened of the Lord, that we might not be condemned with the world.*

Obiect.

But did not Christ giue himselfe for his Church, and shed his blood for their redemption? was not their sins punished in him? How comes it then to passe they are still subiect to Gods heauie v. sitions?

Resp.

True it is that Christ did beare away all our punishments, but he hath not freed vs from fatherly corrections: Now when God afflicteth his in this world, it is more for medicine than for punishment; more for a correction than for a penaltie. Losses, crosses, pouertie, imprisonment, sicknesse, yea death it selfe, are not to vs punishments nor curses properly, but fatherly chastisements, being inflicted as for cherances of sanctification, not as meanes of satisfaction. And thus you haue this obiection answered, and my doctrine confirmed, viz. *God will not spare any, no not his owne peopl. when they sin against him.*

Use 1.

c Psal. 50. 21.

Which being so, this may terrifie wicked and vngodly ones, who make a trade of sinne, driving after it (as it was said of *Iehu* in another case) as if they were mad; and yet imagine, because God for a time holdeth his peace and keepe silence, that hee is such a one as them-

themselves, a louer and approver of their wicked waies. But oh you fooles, how long will you loue folly? and when will you grow wise? Doth God correct the flock of his owne pasture, the children of his owne household, and shall you goe scot-free? Doth the Lord chastise them so heauily, the burden of whose sins Christ hath borne in his bodie on the crosse, and shall such as Christ neuer died for, no nor yet <sup>f</sup> prayed for, escape? shall not many prayers and teares, sighes and groanes, petitions of Gods Saints, requests of the Spirit, together with the daily intercession of Iesus Christ, Gods only and welbeloued, in whom he is well pleased, keepe off such bitter things from them, who but now and then breake out? Woe and alas then <sup>t</sup> what shall become of you, who neuer pray, sigh, nor shed teare for sinne, for whom Gods blessed Spirit makes no request, and who haue no interest in the mediation and intercession of that iust and righteous Aduocate; who sinne not of infirmities and weaknesse, but boldly and presumptuously with a high hand against the Lord? Thinke of an answer to those interrogatories which the Spirit of God propoundeth to thee in holy Writ: <sup>g</sup> *Loe I beginne to bring euill on the Citie which is called by my name, and shall you goe utterly unpunished?* And againe, <sup>h</sup> *Behold, they whose iudgement was not to drinke of the cup, haue assuredly drunken; and art thou he that shalt escape?* And againe, <sup>i</sup> *If these things be done to the greene tree, to them who haue in them the sap of grace, what shall be done to the drie, to them who haue no moisture of goodness?* And againe, <sup>k</sup> *If iudgement first beginne at vs who are the house of God, what shall the end be of them that obey not the Gospell of God?* And if the righteous scarcely be saved, where shall the vngodly and sinner appeare? What answerest thou to these, why speakest thou not? And now, O my God; behold how I am troubled, my bowels swell, my heart is turned within me; for I heare an answer, true, but terrible; <sup>l</sup> *The Lord indeed will trie the righteous*

<sup>f</sup> *Iohn 17.9.*

<sup>g</sup> *Ier.25.29.*

<sup>h</sup> *Cap.49.12.*

<sup>i</sup> *Luke 23.31.*

<sup>k</sup> *1 Pet.4.17,18*

<sup>l</sup> *Psal.11.5,6.*



righteous in his furnace, but the wicked and such as love iniquitie doth his soule hate: upon the wicked shall be raine snares, fire and brimstone, and stormie tempest; this is the portion of their cup. He will indeed iudge the iust man for his transgressions in this life; but <sup>m</sup> hee will wound the head of his enemies, and the hairy pate of him that walketh on in his trespasses. Yea in <sup>n</sup> flaming fire shall God come, taking vengeance on them that know him not, and that obey not the Gospell of our Lord Iesus Christ, and they shall be punished with euerlasting perdition from the presence of the Lord, and from the glory of his power.

<sup>o</sup> Then shall the Kings of the earth, and the great men, and the rich men, and the chiefe Captaines, and the mightie men, and euery bond-man, and euery free-man, (whose names are not written in the Lambes Booke) hide themselves in dens, and in the rockes of the mountaines: And say to the mountaines and rockes, Fall on vs and hide vs from the face of him that sitteth on the Throne, and from the wrath of the Lambe. But as it was with the old world, when God rained from heauen the greatest showre that euer the earth did or shall sustaine, their shifts were bootlesse; so will it now be: They then thought to ouer-climbe the iudgement, and haste vp to the highest mountaines, and being there, with some hope looke downe on the swimming valleyes: But alas! the water begins to ascend to their refuged hilles, and within a small time the place of their hopes becomes an Iland, now they hitch vp higher to the tops of the tallest trees; but soone after the waters following, ouertake them halfe dead with hunger and with horror. Thus those mountaines could not saue those in that day of water, nor these mountaines these, in this day of fire: for the very heaven <sup>p</sup> shall depart as a scrowle that is rolled vp together, and euery mountaine and Iland shall be, moved out of their places: and what hope then remains in them of securitie or refuge? Tremble, tremble at this, all you vngodly ones: <sup>q</sup> Stand in awe and sinne no more.

<sup>m</sup> Psal. 68. 21.

<sup>n</sup> 2 Thess. 1. 8, 9.

<sup>o</sup> Reuel. 6. 15, 16

<sup>p</sup> Verse 14.

<sup>q</sup> Psal. 4.

A iudgement is reserved for you, deceiue your selues no longer. *Weakenesse* in Gods children must be corrected, and shall *wickednesse* in you escape vnpunished? Is it possible you should thinke it? Mee thinkes it is a thing impossible you should be so senselesse. No, no, if God thus afflict his children, he will neuer suffer disobedient bastards to goe free: hee whips the one with rods; hee will scourge the other with Scorpions. For, <sup>r</sup> *Behold the righteous shall be recompenced in the earth, and therefore much more the wicked and the sinner.* And this for the first vse. A second followes.

<sup>r</sup> *Prov. 11. 31.*

This serues for *admonition* to the best, that they beware of sinne; for if they will take libertie to breake Gods lawes, let them looke for stripes. God loueth his like a wise Father, aiming at their good; and chuseth rather to profit, than to please: and not fondly and effeminatly like some foolish mother, who giues her selfe to follow the foolish luts and appetite of her childre: he hath his rod lie by him, and will discipline vs; and if we enter into a course of sinning, he will reclaime vs by his chastisements. And therefore let no man thinke nor say he is safe, because he hath some assurance of his election, and therefore cannot be deprived of saluation. For though thou beest in the state of happinette for the life to come, yet thou maist fall into great misery in this life present. *David* was as well elected as thy selfe, and as safe from being condemned as thou art, or canst be; and yet such calamities befell him, as made him <sup>r</sup> *groane and crye, yea roare,* so that his blood was dried up, and his moisture was like vnto the drought in Summer: yea he felt as great anguish, as if his bones had beene broken, or all out of ioynt: and therefore be not high minded, but feare. For it is not the vertues that thou hast, that can be a warrant to thee to fall in vice, nor yet thy profession or religion, no nor yet election that will keepe the rod from off thy backe, if thou play the foole in committing folly. I confesse God will not wipe out those, whose

*Vse 2.*

<sup>r</sup> *Psal. 32. 4.*

names

names he hath written in the booke of life, nor damne any of his elect which are in Christ; yet if they or any of them wax wanton, hee will whip them to the purpose and make them tame. The Magistrate wee know hath many punishments for offenders, besides death, and gallows: hee hath the stocks, the whipping-post, the pillory, the gaole: And so hath God more iudgements besides damnation; hee hath his stocks, his whip, his little-case, his purgatory, for his owne in this world: though hee doe not reprobate them, yet hee may so hide his face and conceale their pardon from them, as that they may finde little difference betwixt a reprobate and themselves. *\* Be wise now therefore, oh yee Christians, bee instructed all yee godly of the earth: Serue the Lord with feare, and reioice with trembling: Kisse the sonne, lest hee bee angry and yee perish from the way, when his wrath is kindled but a little: Blessed are all they that put their trust in him.*

*\* Psal. 2. 10, 11,  
12.*

*Vse 3.*

*u Ind. 6. 13.*

*\* Heb. 11. 36, 37.*

*x Prou. 3. 10.*

*y Clem. Alexand.*

*z Heb. 12. 5, -- 13.*

And lastly, from hence much *Comfort* may bee gathered, in as much as afflictions doe not disabie vs from being Gods. It was *Gedeons* weaknesse to argue Gods absence by them. *\* If the Lord be with vs, why then is all this befallen vs* (saith he?) Fond nature thinkes, God should not suffer the winde to blow vpon his deare ones, because her selfe makes this vse of her owne indulgence. But wee shall reade, *\* that none out of the place of torment, haue suffered such or so many afflictions as his dearest children.* There is no reason then why we should imagine that Gods fauour is the lesse towards vs, when we are exercised though with great and heauy afflictions: for *\* whom he loueth he doth chastise;* and neere to God, fullest of sorrowes, as one saith well. Hence is it, that the Apostle enformeth vs after this sort; *\* My sonne despiſe not the chastening of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth he chasteneth, and scourgeth euery sonne whom he receiveth. If you endure chastening, God dealeth*

dealeth with you as with sonnes : For what sonne is hee whom the father chasteneth not ? But if you be without chastisement , whereof all are partakers, then are you bastards and not sonnes. Furthermore, we haue had fathers of our flesh which corrected vs, and wee gaue them reuerence : Shall we not much rather be in subiection vnto the Father of spirits and liue ? For they verily for a few daies chastened vs after their owne pleasure ; but he for our profit, that wee might be partakers of his holinesse. Now no chastening for the present seemeth to be ioyous, but grievous : neuerthelesse afterwards it yeeldeth the peaceable fruit of righteousness, vnto them which are exercised thereby. Wherefore lift up the hands which hang downe, and the feeble knees. See how large our Apostle is in his comfortable exhortation : Surely hee full well knew how hardly the very best are perswaded that God is with them in the day of trouble, and how apt the godly are to make hard conclusions against themselves in the day of their calamity, and therefore is he so large in his comforts. Faine would the Demill <sup>a</sup> haue had perswaded Christ that hee was none of Gods because hee was afflicted with hunger ; and the same would hee willingly perswade thee of : but remember thou the former consolation, and relinquish not thy hope of hap- pinesse in heauen , because thou art recompenced with iudgements here on earth ; for in so doing thou wilt but adde to thy owne sorrow, and needlesly encrease the weight of thy owne burden. And thus much for this vse, as also for this second circumstance : The third followes, which concernes the punishment inflicted, and what it is.

<sup>a</sup> Mattha. 6.

The hedge thereof shall be taken away, and it shall bee eaten vp ; and breake downe the wall thereof, and it shall be trodden downe. And I will lay it waste, &c.

Text.

The iudgement here inflicted, as we see, consists in the paine of losse, and paine of sense. First, Good things shall be remoued and taken from them, as the hedge and wall

wall shall bee broken downe; his paines in digging and pruning, he will withdraw: And he will withhold the clouds from raining any more raine vpon it. Secondly, *Euill things shall be imposed* and inflicted on them; for it shall bee eaten vp, trodden downe, and laid waste, by their enemies. Moreouer it shall be curst with barrennesse; for *thornes and briers* shall bee the best crop that will grow therein; fit fuell for the fire.

Before wee come to the particulars let vs obserue in general:

*The vngratefull abuse of Gods blessings and fauours, causeth the Lord to deprive a people of them, and to bring vpon them the contrary evils.*

*Doctr.*  
The vngrate-  
full abuse of  
Gods blessings  
causeth him to  
bring the con-  
trary wants.

This is that which is here threatned to this people, because in stead of the sweet grapes of righteousnesse, it brought forth nothing but the sowre grapes of sinne, after all his paines bestowed about it, he would not onely abandon and let it alone, but pull downe the hedge, breake downe the wall, and lay it waste, so that the beasts of the field should deuoure it; and it should become as a barren heath and forsaken wildernesse.

*b Dent. 28. 47, 48.*

This is that which is threatned by *Moses*, the seru-  
uant of God, against *Israel*: *b Because thou seruedst not the Lord thy God with ioyfulnessse, and with gladnesse of heart, for the abundance of all things: Therefore shalt thou serue thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakednesse, and in want of all things: and hee shall put a yoke of iron vpon thy necke untill he haue destroyed thee.* This is that also which is threatned by *Hosea*, *c* against those Priests who vngratefully abused all those benefits and prerogatiues wherewith they were endowed about the rest of the people to Gods dishonour. For as they were increased, so they sinned against me (saith the Lord) therefore I will turne their glory into shame. Hee would not onely take from them their honour and aduancement which they so abused, but he will bring vpon them the

*c Hos. 4. 7.*

contrary

contrary euils, viz. shame and reproach. The like we may finde threatned by the Prophēt *Isa*,<sup>d</sup> against the people, for their abuse of Gods creatures by gluttony and drunkenness; their condition should be so farre changed, that the *new wine should be cut from their mouthes*; that is, they shall not haue any taste of it at all. *The field and the corne should be wasted, the new wine dried vp, the oile shall languish.* So that their husbandmen should bee ashamed, their vine-dressers should howle, for the wheat and for the barley, because the harvest of the field is perished. A maruellous and great change if it be well considered; that they who had so great plenty should now fall into such exceeding penury: But herein we may see the iust iudgement of God, against such as abuse his fauours to licentiousness. Wee might further confirme this truth by the Prodigals example,<sup>e</sup> of whom it is said; that after hee had lauiſhed out his patrimony vpon whores, and riotous company, he came vnto such exceeding misery, that he would gladly haue *fedde vpon the husks that the swine eat, but none gaue them vnto him*: Vpon which Parable reade my exposition<sup>f</sup> if you desire more of this doctrine, where you shall finde this truth handled at large in sundry obseruations, to which I referre thee; for now I will content my selfe with a word of exhortation for the vse, and so proceed.

This being so, how should it stirre vs vp on all hands to returne thankfulness to God for his benefits, who hath with such a liberall hand sowed the seed of his fauours amongst vs, and cause vs to beware that we abuse not his good blessings vnto sinne, lest the contrary euils doe betide vs. When a childe beginneth to play with his meat, a wise father will take it from him; if wee wax wanton by reason of Gods good fauours, he will withdraw them, and turne our peace into warre, our health into sickness, our liberty into thraldome, our plenty into penury; or (which is worse) if they bee continued

<sup>d</sup> *Isa* 1.49, 10,  
11, 12.

<sup>e</sup> *Luke* 15.16.

<sup>f</sup> True Conuert

*Vse.*



6 Psal. 69. 22.

Text.

Doctr.  
Sinne depri-  
ueth man of  
Gods prote-  
ction.

<sup>h</sup> Exod. 32. 25.

<sup>i</sup> 2 Chro. 12. 5.

<sup>k</sup> Iudg. 2. 13, 14.  
6 10. 6.

<sup>l</sup> Ios. 7. 12.

continued to vs, he will cause them of blessings to become curses; so that *our table shall be made our snare, and our prosperitie our ruine.*

*I will take away the hedge, and breake downe the wall* ] We haue seene before in the exposition, what is meant by this hedge and wall; namely, the *diuine protection of the Almighty*, wherewith they were compassed about, so that their enemies could not once touch them to hurt them; of this they should be now depriued, so that there should be a gap made for their enemies to enter in vpon them. Hence we inferre:

*Sinne depriueth man of the protection of the Almighty, and laieth him open to the rage and furie of the enemy.*

When the people of Israel had committed Idolatry, in making them gods to goe before them, the text saith, <sup>h</sup> *they were naked amongst their enemies*; whereby hee meanes that they wanted Gods fauour and protection, which is as the cloathing of his children. So when *Rehoboam* the sonne of *Solomon*. and all *Israel* with him, had forsaken the Lord, the Prophet is sent vnto him with this message, <sup>i</sup> *Thus saith the Lord, TEE haue forsaken me, therefore haue I left you in the hands of Shishak*. The like we reade in the booke of *Iudges*; no sooner had *Israel* fell to Idolatry, in worshipping *Baal* and *Astartoth*, and such other Idols as the Nations serued who dwelt about them; <sup>k</sup> but God as soone left them, and deliuered them into the hands of spoilers that spoiled them, and sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. In the booke of *Iosua* likewise we reade, that <sup>l</sup> when *Achan* had taken of the accursed thing, and transgressed Gods couenant, in stealing that *Babylonish* garment, the shekels of siluer, and the wedge of gold, they could not stand before their enemies, but turned their backs before them, and all because God was not with them with his protection, by reason  
of

of that offence committed, neither would God be with them any more, except that accursed thing were destroyed from amongst them. Hitherto tends that also of this our Prophet, *"Behold the Lords hand is not shortened, that it cannot save; neither is his care heavy, that it cannot heare; but your finnes have separated betwixt you and your God; and your finnes have hid his face from you, that he will not heare. And thus is the point made good, that Sinne depriveth a people of Gods protection: It breaketh downe the hedge and wall of their defence, and layeth them open to the furie of their enemies.*

*" Esay 59:1.*

And no wonder, seeing *sinne is a breach of the covenant made betwixt God and vs. " I am God all-sufficient; walke before me and be upright.* Where the promise on Gods part is to be an *all-sufficient God*, to blesse, save, protect and defend vs; the condition required on our part, is *upright walking* before the Lord, in all faithfull, constant, cheerefull, and vniuersall obedience: if then the latter be not performed, the former cannot be expected; for God is not bound vnto vs further than wee keepe the promise which hath beene made by vs. And this is the ground of my propounded point, why sinne should depriue vs of Gods protection.

*Reason.*  
*" Gen. 17:1.*

And this may serue first for *Information*. See here what it is, and who they are that doth weaken a kingdom; surely *sinne* and *sinners*. *This*, and *These*, open the gates, throw downe the walls, and let in the enemy: Were our Armies neuer so strong, our Cities neuer so sure blocked, our walls neuer so well fortified, that we feared not to haue them scaled; yet so long as our *Chams* continueth their *scorning*; our *Esaus* their *prophaneing*; our *Senacheribs* their *blaspheming*; our *Achans* their *theening*; our *Nabals* their *coueting*; our *Iezabels* their *whoring*; and *all of vs* our *sinning* and *rebelling*, we deceiue our selues if we thinke we be strong, for we are weak. How can God be with vs, when these accursed things are found so rife amongst vs? And how shall

*Use 1.*

• Cedren. hist.  
pag. 542.

*Graviores sunt  
inimici mores  
pravi, quam ho-  
stes infestis. Am-  
bros. ser. 87.*

we stand before our enemies, when the most high God hath forsaken vs? Oh the weaknesse of this Land, wherein sinne doth so abound! This is it which will weaken our forces, ouerthrow our Castles, break downe our towers, batter our bulwarks, and make frustrate all our deuices. When *Phocas* had built a mighty wall about his Palace for his securitie in the night, he heard a voice thus speaking: ° Though thou build as high as the clouds, O King, yet the Citie will easily be taken; for the sinne within will marre all. True it is, we haue no enemies without, but are at peace with all about vs; but what are we the better, when our chiefe enemies are within; sinne is harboured within our walls and gates; our wicked manners are stronger than armed men. This is enough to bring vpon vs those daies of defolation, the daies of darknesse and gloominesse, the daies of wastnesse and confusion. What hath beene the ruine and ouerthrow of the most famous kingdomes in the world but it? What hath turned the noblest Cities into dust but it? What hath brought those infinite calamities of famine, sword, pestilence, fire, slauerie and bondage but it? From this commeth the ruine of Countreies, Cities, Families, yea and of particular persons. Doe not many ruined Monuments and Monasteries, seeme to tell passengers, *Hic fuit hospitalitas*, Warre hath beene here? And may we not also there reade in those rude heapes, *Hic fuit iniquitas*, Sinne hath beene here; Idolatry rather than warre pulled downe those walls. For had there beene no enemy to raze them, they would haue fallen alone, rather than hide so much superstition and impietie vnder their guilty roofes. Oh that we could once see this! Oh that we would be once perswaded of it; then would there be some hope that that accursed thing would be cast out from amongst vs, that so God might be our defence and fortresse. And let vs assure our selues, that vntill repentance make vp our breaches, we lie open to the furie of our aduersaries.

Wicked-

Wickednesse hath stricke vp the drum, and wee may euery day expect for destruction to come marching on.

Secondly, this may serue for our *Instruction*: When we goe about any enterprise of God, let vs seethat our hearts be cleare from any pollution of sinne: and when we be thwarted in our hopes, or crossed in iust and holy quarrels; let vs then ransacke our selues, and search our hearts for some lurking sinne: For we may almost, nay altogether perswade our selues, there is some secret euill vnrepented of; and then no wonder, if the Lord doe as it were tumble downe the wall of our protection, and seeme to leaue vs to our selues. Our great iniquities hearten our aduersaries: they professe to build all their wickednesse against vs, vpon our wickednesse against God. Let vs therefore now at last preuaile against our owne euils, and we shall certainly preuaile against all our enemies. The powers of Rome, the powers of hell it selfe, can neuer hurt vs, if we hurt not our selues. Let vs cast downe our *Iezabels*, that bewitch vs; and plucke away sinne, which like *Iuie* weakens the wall of our protection, and feare nothing, for wee shall stand immoueable.

Thirdly, here is a *commination* against the wicked: For if this be so, that sinne deprives man of the protection of the Almighty, then woe to them who harbour sinne: How open doe they lie in euery part to the rage and furie of their aduersaries, Saran, Death, and Hell? yea euery creature is aduersarie to them, whom God hath forsaken; and therefore they are not safe from the rage of any. Oh the wofull and fearefull condition of such as these, who haue not God for their defence! In what perpetuall perill and danger of destruction liue they in! Can they say, they are safe in any *Fort*, in any *Castle*, in any *Tower*? Can any place or any power vpon the earth, or in the earth, or aboue the earth, keep backe the stroke of death and destruction, hell and damnation? Can any wicked man say with warrant, I am

Use 2.

Use 3.

P Psal. 140. 11.

q Prov. 13. 21.

r Deut. 28. 45.

herefree from the dart of death: I shall surely carry my selfe from hence; iudgement shall not seize on me in this place? Can any of them say at any repast or recreation; I shall continue out this feast; or game, or sport, to the end, before my fall or ruine? This delight shall not be interrupted and broken off by feare and torment before it be fully finished? Alas they cannot: for euill shall P hunt the wicked to destruction, and q pursue him, and in the end r ouertake him, and seize vpon him. So that as the Hare runneth in hazard and ieopardie before the Greyhound, and is at last snatcht vp; so is it with the wicked whose damnation sleepeeth not.

f Ionah 1.

True it is, no mens estates seeme to be more happie; nor no mens stayes more strong; and who more secure than these men are? But all is not gold that glisters: Their hope is as the Spiders web, their staffe they leane on, is but an Egyptian reed, that will in the end breake, runne into their shoulders, and lay them flat along the earth. Their securitie is but senselesnesse and blockish stupiditie, and well compared to that of *Ionahs*, f who slept most soundly when hee had most cause to watch and pray. The Lord is pursuing him as a vagrant and fugitiue: The officers of God are about him to apprehend him; the winde rageth, the waues of the sea roare and beat against the ship, wherein he was, and roule with violence against the Barke, refusing all other satisfaction offered by the Mariners; so that all the company that be with him are afraid, and compelled to crie euery man vnto his god; yet *Ionah* is still sleeping vnder hatches: Thus fareth it with the wicked. The Lord stands offended with them; the heauens aboue are closed vpon them; Hell beneath is open to receiue them; Gods fearefull iudgements are ready to lay hands vpon them; the Deuill is at hand waiting when they shall be deliuered to him; yet they lie snorting in their sinnes sleeping betweene *Death* and *Hell*, as *Peter* did e betweene the two souldiers, being fast bound with chaines; or to vse

e Acts 12. 6.

Solomons

*Solomons Prouerbe*, As a Sailer vpon the top-mast in the midst of a storme, there being but a haire bredth betweene them and their destruction. See then thy estate, thou who art from vnder Gods protection, liuing in thy sinnes, thou liuest in perpetuall perill : thou maist eat and drinke, make merry and be iocund, but thou hast little reason. *Belshazzar* <sup>u</sup> may carowse it in golden and silver vessels, but hee had little cause, when his doome was written on the wall. \* *Amnons* heart may cheere him, but as little reason had he, Death being so nigh at hand. Be then as merry as you will, you wicked ones ; this I am sure of, your wretched estate giues you no leaue.

Lastly, here is a ground of *encouragement* for the faithfull, when they haue iust cause to band themselues against the wicked, and are constrained to meddle with cuill men, or to vndertake warre against the enemies of the Church, either for the defence of true Religion, or for the releeuing and deliuering of such as are oppressed for religion, or for the safetie and defence of Land and people, or for other such like iust causes ; that wee lift vp our heads and hearts with hope of victory, because we haue to doe with weake and naked men. Thus *Iosua* and *Caleb* comforted the people against the Canaanites, saying, \* *Rebell yee not against the Lord, neither feare ye the people of the Land, for they are but bread for vs : their shield is departed from them, and the Lord is with vs, feare them not.* This was that also wherewith *Abijah*, the King of Iudah, y comforted himselfe, going against the mightie armie of *Ieroboam* : with this let vs and all Gods people comfort our selues, when we are to goe out against our aduersaries, for they come out into the field as souldiers without weapons, they haue neither shield, nor buckler, nor breast plate, nor helmer, nor sword, nor speare ; their loines are vngirt, their feet vnshod, their heads are vncouered in the day of battell ; they lie open as naked men to be wounded and de-

<sup>u</sup> *Dan. 5. 2. 5.*

\* *2 Sam. 13. 28.*

*Vse 4.*

*Pax populi, patriæque salus, et gloria Regni.*

\* *Num. 14. 9.*

y *2 Chron. 13. 10, 11, 12.*



<sup>2</sup> 2 Chron. 32. 7.

*Text.*

*Doctr.*

The wicked  
cannot hurt  
vntill God for-  
saكه.

<sup>a</sup> Deut. 32. 30.

*Id est, Qui fieri  
potuisset ut hostis  
unicus perseque-  
retur mille Israe-  
litas, nisi quod,  
&c.*

*Vatab. in loc.*

<sup>b</sup> 1 King. 22.

*vers. 22.*

<sup>c</sup> Job 1. 11.

stroyed, and therefore <sup>2</sup> Be strong and courageous: feare not, neither be afraid for the wicked nor all their multitude, for there is more with vs than is with them; with them is an arme of flesh, but with vs is the Lord our God, for so helpe vs, and to fight our battels. And so much for this. Now we goe on.

*It shall be eaten vp and trodden downe.]* This followes vpon the former: The hedge and wall being pluckt vp, and broken downe, way is made whereby the beasts of the field, (that is, the enemies of the Church) shall haue free egresse and regresse to eat and deuoure; and not on-ly so, but to tread downe and spoile; they should not only trouble and afflict them, but also ouercome them, and enter into their possessions, carrying away what they list, making strip and waste of the rest.

The first point hence to be obserued, is, *Vntill God breake downe the wall, and plucke vp the hedge of his protection, wherewith his people are encompassed, the wicked and vngodly cannot hurt them or any way harme them.* God must giue, yea make way, before they can come in vpon them to afflict them, <sup>a</sup> *How should one chase a thousand, and two put ten thousand to flight* (saith Moses in that same sweet song which he sang a little before his death) except their rocke had sold them, and the Lord had shut them vp? This was a thing impossible that one enemy should chase a thousand Israelites, and two Gentiles put a thousand Iewes to flight; had not that God, who had bene before their rocke, deliuered them vp into the hands of those their enemies. The Deuill him- selfe, who is the greatest of all their enemies, and strongest of that hellish band, being the great Goliath in that armie of *Philistines*, can doe nothing without permission, hee must haue a commission to goe forth and be a lying spirit in the mouth of *Ahabs* Prophets, <sup>b</sup> that he and his people may fall at *Ramoth Gilead*. He must beg leaue at Gods hands to touch *Iob*, <sup>c</sup> such a bedge being made about him, and all he had, on euery side,

side, that there was no comming at him, except God leaue open some gap for this foule beast to enter. The like protection haue all Gods people, whereby they are so fenced, that neither the Deuill nor any of his limbes can hurt any of them without speciall warrant and commission from the Lord. Hicherto tends that which wee reade of in the Acts, <sup>d</sup> *Doubtlesse against thy holy Sonne Iesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and people of Israel, gathered themselues together, to doe whatsoeuer thy hand and thy counsell hath determined before to be done.* And that answer of our Sauour vnto Pilate, <sup>e</sup> *Then couldest haue no power at all against me, except it were giuen thee from aboue.*

<sup>d</sup> Acts 4.27.

<sup>e</sup> Iohn 19.11.

For as our Sauour saith elsewhere, <sup>f</sup> *My Father is stronger than all; all power and strength is of him and from him originally, according to that in Daniel, & Wisdome and might are Gods.* He can giue and take away at his pleasure.

*Reas.*

<sup>f</sup> Iohn 10.29.

<sup>g</sup> Dan 2.20.

*Vse 1.*

Which being so, this discouers vnto vs a notable delusion of the Deuill, in that he perswadeth Witches and Wizards that he can do all things, and at their request or command will lame and kill men or beasts, and whatsoever they bid him doe, or hire him to doe, that shall be done: with which conceit also many of our people are possessed, which causeth them to be so afraid of Witches, as that they dare not any way displease them, or giue them a fouleword, for feare they should send their spirits to torment their bodies, destroy their goods, lame their cattell, or doe them some other mischief. And thus are thousands deluded by the Deuill, yea and bewitched before they be aware, and led into all manner of error and of falshood.

The Deuill cannot doe harme to any, to gratifie a Witch, vnlesse God permit.

That there are Witches, by whom the Deuill worketh, I deny not; Scriptures and experience doth make it euident; but that these Witches can send the Deuill to kill or lame either men or beasts, when they list, and where they list, I vtterly deny.

*Reasons.*

1

For first we are to know, that the Deuill hath of himselfe no power ouer the least flie; the high prouidence of the Almighty hath so chained and bridled him vp, as that he cannot plucke off a feather from the wing of a little Wren or Sparrow, without leaue and power giuen him from God. It followes then, that he at his pleasure cannot doe the least harme to man or beast to gratifie a Witch; neither doth the sending of the Deuill by a Witch giue him any power and commission to doe any thing; for God must giue way before any euill can befall, according to our doctrine deliuered.

2

*h 1 Pet. 5.**i Reuel. 12. 3.*

Secondly, The Deuill is more forward and readie to doe euill, than any Witch can be, for he is like *h a roaring Lion, going about seeking whom he may deuoure*; and like *i a red or fiery Dragon*, burning in malice against Gods Church and people; so that hee needs not to be stirred vp or sent by a Witch, hee being so forward and watchfull of himselfe to doe mischief. Whence it followes there is no more, nor lesse hurt done than would be done, if there were no Witches: for as the Deuill can doe nothing to hurt the poorest creature, before he haue power granted vnto him from the Lord; so when he is permitted and hath his power granted, he is not so softish as not to execute his power, except some Witch doe send him: true it is, if he can, he will doe it, as intreated and sent by Witches (to cunning and craftie is hee) that hee may doe the more harme, vsing them but for a colour to draw on worser matters.

3

Thirdly, the Deuill is the commander, the Witch is but his drudge and seruant. He is the god of this world, and ruleth with power in the hearts of the children of disobedience, thee is but his slave and subiect, to serue him, and not command him; and vsing her as his instrument, hee wholly directeth her heart vnto the wickednesse. And therefore, whereas there be many naturall causes in the bodies of men and beasts, of tortures, lameness, and of death it selfe; which though the learnedst

nedst and most expert Physitian cannot espie; yet hee can see and know, and can coniecture very neere the time when they will take effect; he plyeth it with the Witch and enflameth her minde with malice, and moueth her to send him against that partie, vpon which sending, the man or beast suddenly and strangely are tormented, fall lame and die; and then hee telleth her that he did it vpon her sending and command; when indeed shee obeyeth him, being led by his suggestion, and not he her. The like is his practise when God giues him libertie to strike with bodily plagues any of the godly, for the triall of their faith and patience; hee co-ucts, if hee can, to bring it thus about: So that wee see shee is but his drudge, and not he her seruant. Let vs not then bee so deluded by this deceiuer, neither stand in feare of any witch or forcerer, but of God alone; for neither one or other can any way molest or hurt vs, vntill God please to giue way and suffer them.

For a second vse; seeing none can hurt vs vntill God giue way, let this serue for *Admonition* vnto vs all, that would liue in safety, that we keepe in with God; for if he be our friend, what need wee care who be our enemies? <sup>k</sup> *If he be with vs, who can be against vs?* Be then of *Dauid*: resolution, to make <sup>l</sup> *God thy shield and buckler, thy refuge and thy fortresse;* and thus being in *Dauid*: taking, thou maist be in *Dauid*: tune. <sup>m</sup> *The Lord is my light and my saluation, whom shall I feare? The Lord is the strength of my life, of whom shall I be afraid?* <sup>n</sup> *I will not bee afraid often thousands of people that haue set themselues against me round about.* <sup>o</sup> *Though an host should encampe against me, my heart shall not be troubled: though warre should rise against me, in this I will be confident. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me, hee shall set mee vp vpon a rocke.* I end this vse as *Dauid* ends that Psalm, <sup>\*</sup> *Wait on the Lord: be of good courage and he shall strengthen thine heart: wait I say on the Lord.*

Thirdly,

*Vse 2.*

<sup>k</sup> Rom. 8. 31.

<sup>l</sup> Psal. 3. 3.

and 91. 2.

<sup>m</sup> Psal. 27. 1.

<sup>n</sup> Psal. 3. 5.

<sup>o</sup> Psal. 27. 3. 5.

<sup>\*</sup> Vers. 14.

Iſe 3.

P Numb. 23. 8.

Iſe 4.

9 Gen. 8. 11.

P Psalm. 5. 11, 12.

C Rom. 8. 1.

C Prov. 18. 10.

Thirdly, this may ſerue to daunt the hearts and proud ſpirits of the wicked, who inſult ouer the godly becauſe they are ſo few, ſo meane, ſo ſimple, and ſo weake; and pride themſelues oftentimes in the conceit of their owne geeaſnelle, power, policy, and malicious intendments againſt the godly: But theſe groſſly deceiue themſelues, for let them know their rage and power is limited by the Lord, ſo that they cannot doe what they liſt, but what God will; they cannot execute what they pleaſe, but what pleaſeth him. Let Atheiſts, Papiſts, and all other prophane perſons, deſiſt from deuſing euill againſt Gods Sion. A P Prophet of their owne ſide will teach them it is in vaine to curſe whom God hath bleſſed.

Laſtly, as *Noahs* 9 *Doue* brought in her mouth an oliue leaſe, ſo doth this doctrine bring with it tidings of peace and comfort to ſuch as are in *Chriſt*. For if it be ſo, that man cannot hurt vntill God giue way, then *Let all thoſe that put their truſt in thee reioice: let them euer ſhout for ioy, becauſe thou defendeſt them: let them alſo that loue thy name, bee ioyfull in thee. For thou Lord wilt bleſſe the righteous: with fauour wilt thou compaſſe him as with a ſhield.* What the Apoſtle ſpeakes in caſe of damnation, may bee ſpoken alſo in caſe of danger, *There is none vnto them.* They are alike ſafe in euery place, euen in the miſt of their mortall enemies, as amongſt their kindeſt friends: and ſo likewiſe at all ſeaſons; for whereas the wicked who are without God, are like a bird without a neſt, or a beaſt without a den, liable to any ſtorme that ariſeth and danger that befalls; yet it is otherwiſe with the godly, they know whither to goe to bee hid from the ſtriſe of tongues, and violence of Tyrants. Gods fauour ioynd with his mighty power and faithfullneſſe, is a *ſtrong tower*. thither the righteous runne and are exalted; which fort and caſtle of defence is euery where, and no time is vnſeaſonable to repaire vnto it; no place an impediment to hinder

der them from it ; no bodily weaknesse can disable them of it : their iourney may be vnderaken at midnight as well as at mid-day, and they may runne apace as they sit in their houses, or lie in their beds ; and the feeblest creeple may make as good speed as the swiftest footman : the wals thereof can no enemy scale ; the sorts thereof can no aduersary batter : well may our enemies assault vs, but no multitude nor power can preuaile against vs, because *he that is with vs is stronger* than they that are against vs ; *so that the floods of great waters can neuer come nigh vs.* Oh the security and felicity of the faithfull ! marvellous great it is ; who haue such a tower to flie vnto, and such a shield to couer and compasse them round about as is impenetrable ; no sword, no dart, nor shot, can possibly strike them vntill it pierce him : so fenced are they in their goods, in their cattell, and in all that belongs vnto them, that no wicked spirit by any art can come neere to touch them, without a speciall commission from the Almighty. When *Philip King of Macedon* had slept a sound sleepe, and at length waking, spying *Antipater* by him, he said these words ( as the story saith <sup>x</sup> ) *No maruell I slept so soundly, seeing Antipater was by and watched.* It would not haue fallen out so well with this Land in generall, and many, no nor any of vs in particular, had not this *Ante-pater*, our gracious Father, ( who was before all worlds ) beene our mercifull keeper. In 88. fierce enemies intended the inuasion of this Land, but they were foiled, and *England* triumphed ; for the Lord of Hosts was our defender. Many enterprises haue beene vnderaken against our most gracious Soueraigne, especially that hellish attempt of popish monsters in that infernall Powder-plot ; yet *King James* is waked ( and long may he wake ) for *Ante-pater* stood by and watched ; ( *Still stand by and watch* ) but as for his enemies they are executed as traitors, and haue slept their last : And so let them perish oh Lord.

<sup>u</sup> 2 King. 6. 16.

<sup>\*</sup> Psalm. 32. 6.

<sup>x</sup> *Plutarch.*

But



Obiect:

But doe wee not see how the godly are wronged, spoiled, yea and sometimes killed by their aduersaries?

Resp.

True, yet this commeth not to passe through the force of their aduersaries might, but by the will and permission of the Lord; neither doth hee suffer it to satisfie their foes, but to increase their felicity, and for their good: For it is with the godly as with the beast in the field, which is safer in a storme than in the fairest seasons; the storme driueth him to his den and harbour, but when it is ouer hee commeth forth, and is in danger to bee taken of the hunter. Thus in trouble the godly flie vnto the clefts of their Rocke, and get vnder the wing of their Protector; but when troubles are ouer they are in greater danger to be ensnared. Wee know raine and thunder are many times better for corne and grasse than faire sunne-shine: so here.

\* *Formido sub-*  
*lata est, non pug-*  
*na. Leo.*

Againe, God hath promised not to defend vs from troubles, but preserue vs in troubles. Our *Fear* shall be taken away, not our *Fight*: And so though we be persecuted, yet we be not forsaken; though slaine, yet not overcome: nay when we seeme to be overcome, then doe we overcome our enemies. Though we beare away the blowes, and are slaine by them, yet God still preserues vs, and we obtaine a noble victorie<sup>2</sup>. Excellent was that speech, which sometimes *Anaxarchus* vsed, when as *Nicocreon* the tyrant commanded he should be beaten to death in a mortar: *Beat and bray*, said he to the executioner, *as long as thou wilt Anaxarchus his sackell*, (meaning his body) *but Anaxarchus thou canst not touch*. Thus are the godly preserued by God, who putteth his right hand vnder their heads, and giues them grace sufficient, proportioning their strength to the burden; mitigating their sorrowes, making them possesse their soules in patience, yea to reioyce in their tribulation, as appeareth not only in the examples of the Apostles in the *Acts*, but also by the practise of some in our owne Nation in the time of persecution,

\* *Acts 5. 41. &*  
*Cap. 16.*

as

as *Glouer, Farrar, Hawkes*, with diuers other: the latter of which three (being desired by some of his godly friends, to giue some token when hee was in the flames, whether the paine were tolerable or no, for their further confirmation) after his eies were started out of his head, his fingers consumed with the fire, and when euery one thought him dead, and did expect the fall of his body, suddenly lifts vp his stumps, and thrice (as a famous conquerer) claps them ouer his head in token of victory. Thus the faithfull famously conquer when they seeme to be conquered by their enemies. I remember what one saith<sup>b</sup> of *S. Laurence* his patience and constancy, when hee was broiled on the gridiron: That God was more glorified by it, than if hee had saued his body from burning by a miracle. So vndoubtedly it is as much for Gods glory to preserve vs in our suffering, as to preserve vs altogether from suffering.

Thus then we see that our enemies could not so farre preuaile, did not God permit them: neither would he suffer them so farre to preuaile, did it any way tend to his dishonour or our dammage. Our God is omnipotent, doing what he will, and suffering no resistance in that he will not; so that only he which can overcome him can hurt vs. That godly gloriation then which the Apostle vseth against the enemies of our soules, may sicly be vsed by vs against the enemies of our bodies; <sup>c</sup> *What shall we then say to these things? If God be for vs, who can be against vs? And then a little after, d Who shall separate vs from the love of Christ? Shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword? Nay in all these things we are more than conquerors through him that loved vs. Thus as if all these had been but flea-bitings he doth triumph ouer them. And then in a straine beyond all admiration, hee goeth on thus; e For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other*

Reade their stories in the Act. and Mon.

<sup>b</sup> *Rupertus.*

*Nemo nos ledit nisi qui Deum vincit.*

<sup>c</sup> *Rom. 8. 31.*

<sup>d</sup> *Vers. 35. 37.*

<sup>e</sup> *Vers. 38. 39.*

other creatures, shall be able to separate us from the love of God which is in Christ Iesus our Lord. If then we be Gods; though Satan and sinners would, yet they can doe nothing against vs, that shall be for our hurt; and though God himselfe can, yet he will doe nothing to vs, that shall not turne to our endlesse and euerlasting good.

Further, in that it is said; The wall shall not only be broken, but that it shall likewise be trodden downe; we may see as in a glasse, the beastly and brutish disposition of the enemies of the Church.

*Doff.*

No beast is more sauage than the enemies of Gods Church,

<sup>f</sup> Psal. 124. 7.

<sup>g</sup> Mic. 7. 2.

<sup>h</sup> Psal. 53. 4.

<sup>i</sup> 2 Tim. 4. 17.

Psal. 58. 6.

<sup>k</sup> Psal. 80. 13.

<sup>l</sup> Psal. 22. 12.

<sup>m</sup> 2 I.

<sup>n</sup> Psal. 58. 4.

<sup>o</sup> Psal. 74. 13, 14.

<sup>p</sup> Prou. 17. 12.

Psal. 3. 7.

<sup>r</sup> Eccles. Hist. lib.

8. cap. 3. Io. 11.

*No beast of the field doth shew it selfe more raging or rauenous, than doe the wicked, when God suffers them to breake into his Vineyard for the afflicting of it.* Looke as it is with beasts, who doe not only eat and deuoure, but tread downe and spoile (when they come into good pastures) more than they eat: so is it with them; and therefore Scripture giues them names agreeing with their natures; they are called <sup>f</sup> *Fowlers*, <sup>g</sup> *Hunters*, <sup>h</sup> *Cannibals* and *men-eaters*. They are also named <sup>i</sup> *Lions*; and this was *Neroes* stile, who was the first that stained his sword with the bloud of Christians, as *Eusebius* sheweth in his Ecclesiasticall Historie. They are likewise called <sup>k</sup> *Boares*; *The Boare out of the wood doth waste it*: and *Buls*; yea strong <sup>l</sup> *bul*s of Bashan. They are also compared to <sup>m</sup> *Vnicornes*, <sup>n</sup> *Bears*, *Leopards*, <sup>o</sup> *Dragons*, *Serpents*, *Aspes*, *Adders*: and they haue their *hornes*, *tusks*, *teeth*, *talants*, *mourthes*, *iawes*, *pawes*, *checkbones*, giuen to them. These names they haue made good in all ages. If we should view the Scriptures, or reade ouer the Histories of the Primitiue Church, we should finde plenty of examples for the confirming hereof. Such and so great cruelty hath bene practised by them towards Gods people, that as *Eusebius* affirmeth <sup>p</sup>, it farre exceedeth the credit of any relation. If we come to our owne times, we shall not want examples of their cruelty for the prouing this truth. What vnna-  
tural

turall cruelty was it to take the infant issuing out of the mothers wombe in the midst of the flame, and cast it in againe with their forkes, that as the off-spring of an heretike, it might burne together with her? O blessed babe! to be no sooner borne, but as soone baptized with fire; before thou art lapped in swadling clothes, to be crowned with martyrdome; and before thou fully breathest in the breath of life, thou happily breathest out thine owne innocent soule to God. But out vpon such cruelty; such transcendent outragious cruelty. Are these Catholikes? Are these they that hold it for an article of their faith, that all children dying vn baptized are damned, and yet would wittingly put this innocent childe to death before it had receiued baptism? Can any iudge otherwise but that they purposed to haue flung this infant both bodie and soule into a fire on earth and the fire in hell both at once? *Cursed be their wrath, for it was cruell.* And is it not yet fresh in the memorie of our fathers, how cruelly they dealt, not only with the quicke in burying them aliue, as *Marionat Burges*; but also with the dead in vn burying them; as they dealt by *Wickliffe*; digging vp his bones one and forty yeeres after his death, and burning them: and so by *Peter Martyrs* wife at *Oxford*, and *M<sup>r</sup>. Bucer* and *Phagius* at *Cambridge*; besides others. And herein their cruelty exceeds that which is in some beasts, which extends it selfe only to the liuing, and not vnto the dead. But the rage and cruelty of *Sions* enemies extendeth it selfe, euen as the kindnesse of her friends doth<sup>u</sup>, both to the liuing and the dead, to the one as well as to the other.

We finde in Historie, that the first founders of *Rome* were nourished by a Wolfe: certaine it is, that the off-spring of that people haue the hearts of Wolves, being sauage and cruell. Their Citie it was first founded in blood\*, the blood of a naturall germane brother, *Romulus* slaying his brother *Rhemsus* to settle the kingdom in

\* Acts and  
Mon. pag. 1864.

\* Pag. 816.

† Pag. 1780.

† Pag. 1785.

*Urfi non saniant  
in cadauera.*

<sup>u</sup> *Ruth* 2. 20.

\* *Aug. de Ciu.  
Dei, lib. 15. cap. 5.*

*Suffocam Phocæ  
imperium, fla-  
bilisque papatum.  
Guil. Starnph.  
x Ren. 17.6.*

*Reason.*

*1 Pet. 5.8.  
2 Reuel. 12.*

*Vse 1.*

in his owne person. And as it was with the Citie, so was it with the *Papacie*, for the foundation of that See was laid in bloud, when *Phocæ* slew his liege Lord and Emperour. And cruelty and bloudshed is at this day the ensigne and badge of that Church. The habit of that harlot is according to her heart, *x purple and scarlet*; and her diet is the diet of the Canibals: *I saw her drunken with the bloud of the Saints*. Can we thinke this to be the religion that God doth take delight in, which vpsetteth and vpholdeth it selfe by such cruelty?

But whats the reason why the enemies of the Church are so outrageous? Surely it may soone be giuen; *they are led by the spirit of the deuill*, and he doth participate of his nature vnto them; he is *1 a roaring lion*, *2 a cruell dragon*, *a subtle serpent*, *a false accuser of the brethren*, and he labours to haue his like him in cruelty and mischief. We hasten to the Vses.

And first let vs all be admonished not to trust those too farre who are irreligious; a Lion is a Lion though he be chained: it is good nor comming within his reach, though he seeme to fawne; a Wolfe is a Wolfe though he be in sheeps clothing, and at length will shew his woluish disposition: they haue the voice of *Iacob*, but the hands of *Esau*; words of a brother, but hands of an enemy: they can salute with a kisse, but persecute with the sword. The Fisher baits the hooke, when he would deceiue the fish; and the Fowler sings sweetly, when hee would deceiue the bird: So the enemies of the Church when they pretend greatest curesie, then they intend greatest villanie: when they offer treaties of peace, leagues of mariages, and such like confederacies, then is it to be feared the net is a spreading, and the snare alaying. It is wisdom therefore not to trust them. *No faith* (saith the Papist) *is to be kept with heretikes*; and we are ranke ones, as they say; therefore no faith to be kept with vs. Take heed therefore of them, and though they seeme now to be *Foxes passant*, and

*Dogs*

*Dogs couchant*, yet were time and opportunitie offered (which Lord for thy mercy sake neuer suffer) they would shew themselves to be *Lions rampant*, seeking only our ruine and desolation.

And secondly, seeing the enemies of the Church are so outrageous, when they are suffered to enter into Gods vineyard, making strip and waste of all: oh then, let vs all striue with God by earnest prayer, that we may be deliuered and preserued from such *unreasonable men*, whose wrath and malice knoweth no end nor measure; being of *Hannibals* minde, in whose eyes no sight was more pleasing, than a ditch swimming ouer with mans blood. And seeing that by reason of our sinnes, we haue deserued great plagues, which we may daily looke for and expect; let vs pray with *Dauid*<sup>b</sup>, that we may rather fall into the hands of God than of man, because with him is mercy; yea in his very correction *he remembreth mercy*. But if we be giuen ouer into the hands of the wicked, there is no mercy to be looked for, no moderation to be expected. They can neuer finde in their hearts to say that to themselves, which God did to his destroying Angell; *It is enough, put up thy sword*. Hitherto God hath taken the rod into his owne hand, and smitren vs himselfe, by famines, pestilence, inundations of warers, and the like; but if he should deliuer vs into the hands of our bloody enemies, the Papiſts, we should then soone discern the difference betwixt the louing chastisements of a father, and the bloody strokes of an enemy. Let vs therefore turne to God with Israel, and pray with their words: *We haue sinned, O Lord, we haue sinned, doe thou vnto vs what soeuer seemeth good to thee, deliuer vs only we pray thee this day: Why shouldst thou sell vs into the hands of idolatrous Papiſts, who will giue thine honour to stocks and stones, and not vnto thy maiestie, who giueth them the victorie. For thy names sake be mercifull to vs our God, and if we must fall by reason of our fearefull sinnes, let thine owne hand cast vs*

S

downe

*Ps. 2.*

*2 Thess. 3. 2.*

*2 Sam. 24. 14.*

*Eiab. 3. 2.*

*2 Sam. 24. 16.*

*Iudg. 10. 15.*



f Psal. 30. 14.  
e 57. 4.

g Psal. 124. 6.

Text.

Doff.  
Warre is the  
foretanner of  
desolation.

h Deut. 28. 49 --  
58.

downe, not theirs, for there is mercy in thy blowes. Doe thou then take vs to doe, O God, and shew thy selfe a tender and indulgent father towards vs, by correcting vs thy selfe, as hitherto thou hast doe, and deliuer vs not to that mercilesse generation, whose <sup>t</sup> teeth are swords, and their sawes as knives: who know no end of scourging vs, till they haue also made an end of vs whom they scourge. So shall wee sing praides to thy name, and say, & Blessed be the Lord, who hath not giuen vs as a prey unto their teeth.

And I will lay it waste. Or, I will make it a desolation, so that it shall haue none to inhabit it. The people of the land shall be swept away with the sword, and the earth shall be robbed of all her goodly ornaments: It shall neither be inhabited by men, nor adorned with her beautifull fruits, as it were with her princely coat of diuers colours, but become as a desolate and forsaken wilderness: This is the meaning. And hence note we the miserie of warre.

War is that miserable desolation, which findes a land before it like Eden, and leaues it behinde like Sodom, a desolate and forsaken wilderness. The fiercenesse & rage of it Moses expreteth and describeth, when he telleth the Israelites <sup>h</sup> of a Nation that should come from farre, as swift as the Eagle fletch; and of fierce countenance, who should not regard the person of the old, nor shew fauour to the young; who should eat the fruit of their cattell, and the fruit of their land vntill they were destroyed; who should not leaue them either corne, wine, or oile; nor increase of Kine, nor flockes of Sheepe; but should besiege them in their gates, vntill their high and fenced walls came downe wherein they trusted throughout all their land: By reason whereof they should be driuen to eat the fruit of their owne bodie, the flesh of their sonnes and of their daughters, which the Lord their God had giuen them, in the siege, and in the straitnesse wherewith their enemies should distresse them.

them. So that men should haue euill or couetous eyes towards their brethren, and wiues of their besomes, and their children which they should leaue, in not giuing to any of them of the flesh of their children, which they should eat for feare lest they should haue none left for themselves in the straitnesse of the siege. And the tender and delicate women, who would not aduenture to set the sole of their feet vpon the ground for delicatenesse, shall be as niggardly towards their husbands, and towards their sonnes and daughters, and towards their young ones: For they shall eat their children secretly and in corners, that none might get any part away from them, because of the siege wherewith their enemy should distresse them. Fearefull threatnings. But is it possible, that the miserie or mischief of warre should be so great? Were not these threatnings made to keepe them in obedience only? Surely, nothing is there threatened, but warre hath brought forth. To instance in that vnmatchable instance of the destruction of Ierusalem by *Titus* and *Vespasian*, who besieged it for the space of five months, threescore and eleuen yeeres after Christs incarnation, or thereabouts. In which time there passed many assaults and skirmishes, much slaughter and bloodshed being made both on the one side, and other. The famine meane while afflicting the City was such, as no Historie can parallel: <sup>i</sup> *Horses, Asses, Dogs, Cats, Rats*, were good vnto their tastes. But this food failing, they were driuen to eat courser fare, yea those things which vnreasonable creatures would not eat; as the *leather* of their *shoes*, and of their *targets*, of their *bridles*, and of their *girdles*, and the like: *Oxe dung* was a precious dish vnto them, and the *shreddings* of *pot-herbes* cast out, and trodden vnder foot, and withered, were taken vp againe for nourishment. What miserable meat was this? And yet as miserable as it was, the childe would snatch it from his parent <sup>k</sup>, and the parent from his childe, euen from out his iawes. Yea some to prolong

<sup>i</sup> Fame impellabantur ut uele-  
quorum lora, &  
suos baltheos, &  
calceos, & coria  
comederent. Pon-  
tan. Bibl. conc. Tō.  
4. ad Rom. 10.  
Trinit.

<sup>k</sup> Rapiebant pa-  
rentibus filij, pa-  
rentes filijs, & de  
ipsis faucibus ci-  
bus proferebatur.  
Egesip. de excid.  
Hieros. l. 5. c. 18.

*1 Ioseph. de bell.  
Judæico. lib. 7.  
cap. 18.*

long their liues, would not sticke to eat vp that, that others had vomited and cast vp. And yet harken to a far more lamentable accident than all this yet: The mother takes her owne childe from her breasts; a harmeleſſe suckling, silly infant, and thus speaks to it; *1 Little infant, poore wretch, in war, in famine, in sedition, for whom shall I preserve thee? for whom shall I save thee alive? If thou live, thou must be a slave vnto the Romanes; but famine prevents thy servitude: yea and the mutinous Iewes are more cruell, than either the Romans, or the famine. Be thou therefore meat to me; a surie to the mutinous, and even a mocke of the life of man.* And when shee had thus spoken, shee kild it, and boyled the dead bodie of it, and eat the one halfe, and reserved the other for another time.

The mutinous Iewes drawne by the sent and savour of this meat, brake into this womans house, and threaten to slay her, if shee bring it not forth vnto them. Shee tels them shee hath meat indeed, but shee had reserved it for her selfe, neuertheless seeing they did so urge her, shee would bring it to them. So shee brings them the reliques of her sonne; at which sight they standing amazed, and shrinking backe with feare and horreur; the mother said thus vnto them: *This meat you see is indeed part of my owne sonne; it was my deede to kill it; eat yet of it, for I haue eaten. Will you be more tender than a woman? more pitifull than a mother? Eat, I say, for I haue eaten. If you will not eat, it shall remaine for me his mother. Oh fearefull, horrid, inhumane act!*

The famine still continuing, they are compelled to begin to issue out of their Citie gates, and no sooner were they out, but they were still taken and crucified vpon Crosse and Gibbets set vp before the walls, that they who were within might by beholding of this spectacle, be moued to giue ouer; but yet they continued obstinate and would not. Five hundred a day were thus hanged vp, till there were neither trees to be gotten,

nor

nor any more space left to set them in: and desire being made to know the number of dead carkasses which were carried out of the Citie for want of buriall to bee throwne in ditches as dung vpon the earth, they found the number to be numberlesse, so that no way could it certainly be knowne; but out of one Gate the keeper had noted an hundred and fifty thousand dead bodies to be carried out. And thus what with the extremitie of the famine, what with the furie of the sword, and what with sicknesse during the time of this warre, there perished in Ierusalem, and the Prouince adioyning, as some credible<sup>m</sup> Authors affirme, about six hundred thousand able men to beare armes: or as others hold, <sup>n</sup> who were present at the warre, there died eleuen hundred thousand; besides others taken captiue to the number of ninety seuen thousand.

<sup>m</sup> Joseph. in Chro.  
Orosius lib. 7.  
<sup>n</sup> Ioseph. de bell.  
Iud. lib. 7. cap. 17.

The Jewes thus dead and scattered, what became now of their glorious Citie? Their holy Temple it was burnt; their strong and high walls were throwne downe; all the Citie became waste and desolate, and so it remaines to this day. And thus we see what *Moses* there threatned, is here fulfilled to the vtmost: both which proue my doctrine and make it good, *That albe it warre finde a land like Eden, it will leaue it like a Sodom, a desolate and forsaken wildernesse.* If these be not sufficient, reade the whole booke of *Jeremiahs Lamentations*, and there we shall finde that the mercies of warre are cruell. As also what this our Prophet *Isaiah* saith in the ninth of this his prophesie, where speaking of the troubles that should befall the people for their sinnes, saith, *The people shall be as the snell of the fire: no man shall spare his brother. And he shall snatch on the right hand and be hungry, and he shall eat on the left hand and not be satisfied; they shall eat every man the flesh of his owne arme.* Where we see warre is compared to the fire, and it feedeth vpon and destroyeth the people, as the fire consumeth straw or wood: or like as an hungry man,

*Lament.*

<sup>o</sup> Mai. 9. 19, 20.

who snatcheth at the right hand and at the left, and is not satisfied; such is the insatiable hungry desire of warre; there is no measure nor satietie of blood. Let vs thus apply this point.

Vse 1.

First for *Admonition* vnto vs all, that wee be heartily and vnfaignedly thankfull for the long peace and prosperitie that we haue enioyed vnder the conduct of our worthy *Deborah*, our late Soueraigne *Queene Elizabeth*, and still doe enioy vnder the gouernment of our peaceable *Solomon*, and Princely *Ecclesiastes*, who came vnto vs like *Noahs* Dove, with an Oliue branch of peace; and hath shut the iron gates of warre, and setled peace amongst vs; so that we may lie & euery one vnder our owne Vines and Fig-trees, and there is none to make vs afraid. Which blessing is no common blessing that we of this little Iland at this day doe enioy. Our neighbours round about vs are at this day whirled about in tumultuous broiles, while our Britaine, like the Center, standeth still vnmoouable; in so much that it is hard to say whether other Nations more enuie or admire vs. In peace our Merchantes trade abroad, and bring home *Wine to make glad the heart of man, and Oyle to make his face to shine*. In peace our Magistrates sit at home, and give iudgement in the gates of *Israel*, for maintaining of peace. In peace the Messengers of peace preach vnto vs the sweet tidings of the Gospell. In peace our Husbandmen sow their corne in hope, and reape with ioy. In peace our sonnes as plants grow up in their youth, and our daughters are as corner stones, posited after the similitude of a Palace. Our garners are full, affording all manner of store: our sheepe bring forth thousands, and ten thousands in our streets. Our Oxen are strong to labour: there is no breaking in, nor going out; there is no complaining in our streets. In a word, all honest Occupations and honourable Professions thrive vnder the peace that wee enioy. For which Peace what cause haue we to be thankfull to the God of Peace? Especially

P Gen. 8. 11.

q 2 Sam. 7. 1.

r Psal. 104. 15.

s 2 King. 7.

t Isay 52. 7.

u Iames 5. 7.

\* Psal. 144. 12,  
13, 14.

ally considering how often by our finnes wee haue broken our truce with God, and giuen an *Alarm* to the King of heauen, by our *Pride*, and *contempts of the Gospell*, two vsuall fore-runners of the Sword. And therefore in the midst of this our peace, let vs not grow secure: we haue not so many blessings, but we may forfeit them all by our disobedience. When wee most feared warre, God sente vs peace: Now we most bragge of our peace, we may well feare that God will send vs warre.

Secondly, for *Reprehension* of such as grudge their owne peace and well-fare; and both *wis* and *pray* for warres. *Never good dates since so much peace*; say some; and *would we had warres againe*; say others. Fools that we are, that know no better how to vse our peace; and testifie so great vnthankfulness for so great a mercy. Had we beene in the coats of our fore-fathers, or did we feele the scourge of warre, as our neighbours doe, we would better know how to esteeme this blessing, and prize this garland of Peace. We neuer saw our Townes and Cities burning, whiles the flame gaue light to the souldiers to carry away our goods: we neuer saw our houses rifled, our Temples spoiled, our wiues rauished, our children bleeding dead on the pauements, or sprawling on the mercilesse pikes: we heare not the confused cries of men sounding in our distracted eares; some dying, others killing; other insulting; others resisting: we see not our high-waies strawed with breathlesse carkasses; men and horses wallowing in their bloud, and the gally visages of wounds and death in euery corner: these things wee can only iudge of by report and heare-say; did we know them by experience, wee would not so re-pine at the peace wee now enioy. Were it not a wofull and lamentable thing to see fire without mercie, and without quenching, consuming houses, and eating vp all things, making spare of nothing? How much more to heare, and see, and feele the affliction of warre, when all things are in confusion and combustion? When

\* *I say 3. 16.*

x *2 Chro. 36. 16,*  
17.

*Use 2:*



1. 2 Chron. 15. 5, 6.

there is no peace to him that goeth out or in, but great troubles to all the inhabitants: when Nation is destroyed of Nation, and Citie of Citie, and all are troubled with aduersitie. Alas! what good, what profit, what sweetnesse can we finde in these things?

2. 2 Sam. 2. 14.

\* Vatab. & Iun.  
in loc.

And as these are to be reprov'd, so me thinks I finde another sort of people to be sharply censured, who goe a degree further than the former, counting of warre but as a matter of sport and play. So speaketh *Abner*, Capitaine of the Host, \* Let the young men now rise and play before vs. His meaning was that they should come forth and trie their valour, one in hewing and cutting of another, and so shew them \* a bloudie play. Such were those sword-plaies, in vse amongst the Romans, where in cruell spectacles were exhibited on each side in the shedding of humane blood. Such also are our challenges made and performed by Fencers vpon the stage now in vse amongst vs, whereby Gods Image is oftentimes defaced, and blood spilt as water vpon the ground: and yet what running and thronging to see such bloudie sights; being counted by many but a sport, or matter of recreation. Which kinde of savage and beastly spectacles, *Theodosius* the Emperour abhorred, and would neuer behold. And one *Demonax* among the Athenians, hearing the people consult about such plaies, told them they must first breake downe the Altar of *Mercie*; because such sights were so mercilesse and cruell. Let all such as feare the Lord beware of countenancing such by our presence, lest wee make our selues guiltie of their siones, and stand as guiltie before the Lord of shedding that blood which they doe shed.

James 4. 2.

Thirdly, for our Instruction this serues; Seeing there is such crueltie in warre, and fearefulnesse and deuouring in the sword; let vs take heed of the beginnings thereof, and cut the cords of all contention and debate, liuing peaceably one with another, as brethren ought to doe. <sup>b</sup> From whence come warres and contentions amongst

mongst you (saith Saint Iames) are they not hence, even of your lusts that fight in your members? These dis-tempered lusts are the cause of all strife and contention, causing a continuall warre within a man, and oftentimes warres with other men, to the ruinating not onely of priuate persons, but of whole Families, Cities, Kingdomes. The greatest warres haue beene kindled by priuate discords, as Histories declare. Let every one then beware of sowing the seeds of diuision, for in time they may come to yeeld a comfortlesse crop of cares and confusions. Brawle not, chide not one with another; and as Saint Iames saith, *Grudge not one against another*: for these are the foundations of warre, and therefore haue no hand in laying them. Ciuill dissensions ruinate a Common-wealth, more than open warre; as Ierusalem and Rome can testifie, both which by priuate factions made themselues a prey to the common enemy. The French and wee English also haue some experience hereof in those home-bred garboyles which were betweene the house of Lancaster and Yorke before they were vnited; in which unhappie quarrell there were cruelly butchered fourescore Princes of the bloud royall (as one witnesseth <sup>d</sup>) besides an infinite number of the comminatie that were slaine. And thus we see Saint Iames his saying true: *Where envying and strife is, there is sedition and all manner of euill workes.*

Lastly, seeing there is misery and mischief in warre, let this serue for exhortation, that we *mourne with them that mourne, and weepe with them that weepe*. Our brethren in France and Germany are whirled about in these bloudie tumults; they heare the dismall cries of cruell aduersaries, crying *kill, kill*; the shrieks of women and infants; the thundering of those murdering peeces in their eares; while we lye & vpon beds of luorie, and stretch our selues vpon our couches, and eat the lambes out of the stocke, and the calves out of the midst of the stall; while wee drinke wine in bowles, and anoint our selues with the chiefe

*ointments.*

<sup>c</sup> Iames 5.9.

<sup>d</sup> Commens.

<sup>e</sup> Cap. 3. 16.

*Iſe 4.*

<sup>f</sup> Rom. 12. 10. 15

<sup>g</sup> Amos 6. 4. 6.

<sup>h</sup> Exod. 17. 8.

<sup>i</sup> Psal. 74. 2. 19,  
20, 21.

<sup>k</sup> Psal. 79. 11,  
12, 13.

*Text.*

*Doctr.*

Such as neglect the means, shall be deprived of the means,

ointments. We are strangers to those miseries they undergoe, in passion : I pray God we be not strangers to their miseries in compassion, which I feare, I feare, we are. Let vs thinke we see the calamities of warre with our neighbours eyes, and feele them thorow their sides, and let not the afflictions of poore *Ioseph* be forgotten. And seeing they are in the valleyes fighting against the Amalekites, the cursed enemies of Gods Church and people; <sup>h</sup> let vs be vpon the mountaines lifting vp our hands for their victory and deliuerance; praying with the words of *Dauid*, saying, <sup>i</sup> Remember, O Lord, thy congregation which thou hast purchased of old: the rod of thine inheritance which thou hast redeemed. O deliuer not the soule of thy Turtle Dove vnto the multitude of the wicked: forget not the congregation of thy poore for ever. Haue respect vnto the covenant: for the darke places of the earth are full of the habitations of crueltie. O let not the oppressed returne ashamed: let the poore and needie praise thy name. <sup>k</sup> Let the sighing of the prisoner come before thee, according to the greatnesse of thy power preserve thou those that are appointed to die. And render vnto our neighbours seuenfold into their bosome, their reproach wherewith they haue reproached thee, O Lord. So we thy people and sleepe of thy pasture, will giue thee thanks for ever: we will shew forth thy praise to all generations.

*It shall not be pruned nor digged.*] Looke as Husbandmen neglect to prune, cut, digge or dresse such grounds and plants as they despaire of and haue not pleasure in: so God here despairing as it were of this his Vineyard, tels them, he will husband them no more, but he would withhold such meanes from them, as formerly hee had vsed for their fructifying. Whence learne we:

When the Lord hath vsed all meanes both by his word and workes to bring a people to good, and they neuerthelesse neglect and contemne those meanes of their good; continuing still in carnall securitie, grosse insidelitie, and impietie; then will the Lord deprive such a people of those  
meanes

meanes of their good, and giue them ouer to their owne wicked courses, and hearts lusts, and suffer them to fall headlong, as well into the euill of sinne, as into the euill of punishment. So wee see here dealt he with this people: he depriueth them of the meanes, with-holding his paines, in pruning, digging, and the like: as also the raine from falling on them any more, and so suffers them to bring forth thornes and briers; noysome sinnes and lusts, euen to their owne ruine and perdition. Thus in the first chapter of this prophesie we may reade, how that after God had bestowed many and great fauours vpon his people, notwithstanding all which they continued obstinate and rebellious, and neither by mercy nor misery would be reclaimed nor reformed, but would still desperately perseuere in their defection; he tels them plainly he would smite them no more, seeing it was so that they were set vpon euill, and had as it were sold themselves to worke wickednesse; <sup>1</sup> *Wherefore* (saith he) *should you be stricken any more; seeing you will reuel more and more?* q. d. To what end should I any more correct you? for full well I see that you become worse after you are afflicted than you were before; and therefore I will with-hold my hand, and leaue you to your selues. The like iudgement we finde threatned in *Hoseas* prophesie against the apostate Israelites: <sup>m</sup> *I will not punish your daughters when they commit whoredome, nor your spouses when they commit adulterie; seeing they would not be amended, he would lay the reines vpon their necks, and with-hold the meanes whereby they might haue beene reclaimed. And thus when the Gentiles would not serue God according to that light of nature which he had giuen vnto them, <sup>n</sup> hee gaue them vp to their owne vile affection, and to a reprobate minde. And vpon such as hauing long had the meanes of knowledge, and regeneration, and yet continue still in their vnrighteousnesse and corruption, he passeth that definitiue sentence, <sup>o</sup> He that is vnjust, let him be vnjust*

<sup>1</sup> *Iſai. 1. 5.*

<sup>m</sup> *Hof. 4. 14.*

<sup>n</sup> *Rom. 1. 28.*

<sup>o</sup> *Reuel. 22. 11.*

It is spoken,  
Prophetando non  
optando. Calius.

*vninst still, and he that is filthy let him be filthy still.* And thus wee see it to be true, That God will remoue and deny meanes of reclaiming, when hauing long enioyed them, wee make no good vse of them, neither are reclaimed by them.

*Reas.*

And why so? Because it is *but lost labour and cost cast away, to administer physicke to such Patients whose diseases are desperate.* Now God is a most wise Physician, and knowes with whom he hath to deale; and therefore when hee sees men rend in peeces his precepts, and pull off his plaisters, and reiect those wholesome potions which he ministereth to purge men from their corruptions, hee giueth them ouer to themselves to sinke or swim, and suffers them to die and perish in their sinnes, and in the sicknesse of their soules.

*Quest.*

But is it iust with God to suffer such as are growne desperate in sinne and become incorrigible, to runne on without punishment?

*Resp. I.*

I answer first, wee are not to vnderstand what hath formerly beene spoken, generally and absolute, as though he would inflict vpon such no kinde of punishment; but more specially he would not lay vpon them that kinde of punishment which is called chastisement and correction. Hee will not in punishing them play the part of a Physician, but rather of a Chirurgeon, cutting that cleane off, which he hath no hope to cure.

2.

*Insignis pena est  
& vindicta impi-  
etatis committere  
Deum ac indul-  
gere peccantibus,  
& vindicta im-  
punitatem sed &  
longam concedere  
prospertatem.  
Philo. lib. de con-  
suf. ling.*

Secondly I answer, They are punished euen while they are spared, and that most fearefully: For what greater punishment can bee inflicted, than to bee giuen vp to ones owne hearts lusts, and so to haue sinne punished with sinne; sinne fore-going, with sinne following?

And thirdly, wee are to know, that this world is more properly the place of doing, than of suffering; and therefore though God suffer them to heape sinne vpon sinne, seeing thereby they doe but *treasure vp*

3.  
*P. Rom. 2. 5.*

*vnto*

unto themselves wrath, against that day of wrath, wherein every transgression of theirs shall receive its recompence, God may not be thought to be vniust. Some sinnes are here punished, that wee may know there is a prouidence in God; others escape here unpunished, to assure vs that there is a iudgement reserved, and a day of wrath appointed.

Thus is the point proued, and cleared; heare it now applied.

This concerns this our Land and people very neerly; who in regard of the meanes, with <sup>r</sup> *Capernaum* haue beene lift vp to heauen, and yet are so little bettered by the meanes. Wherein hath God beene wanting to vs either in word or deed? What meanes can be deuised to doe vs good, that God hath not vsed? Is there any way by which a man may learne, but by the same the Lord hath taught vs? By his *Precepts* he hath instructed vs; by *Requests* he hath exhorted vs; by his *Mercies* (great and many) he hath allured vs; and by his *Iudgements* he hath terrified vs. He hath sent his seruants of sundry qualities according to their severall gifts carely and lare vnto vs: Some like *Moses* to teach vs; some like *Isaiah* to comfort vs; some like *Jeremiah* to mourne for vs; some like *David* to sing to vs; all labouring to win vs to repentance, that we might be saved. But where is our repentance? where our reformation? If wee looke with an impartiall eie, wee shall soone see all manner of sinne to abound in stead of these. Dorth not Pride, Gluttony, Drunkennesse, &c. abound here? When I see and heare, I must needs say vnto my soule: *How should God spare vs for these?* I pray

God, that, that wee take to be an argument of his fauour, viz. *Peace* and outward *Prosperity*, doe not rather strongly argue his fierie and hot displeasure.

More particularly, this may be for *Admonition* to all and euery of vs, that with all carefull diligence, wee make profitable vse of the meanes which the Lord hath

<sup>r</sup> *Eccles. 12. 14.*

*Vse 1.*  
<sup>r</sup> *Matth. 11. 23.*

<sup>r</sup> *Ier. 5. 7.*

*Vse 2.*

giuen



giuen vs, of what sort and kinde soeuer they haue beene; remembring alwaies, that to whom much is committed, of him much shall bee required; the longer our day of learning hath beene and the lighter, the more worke and seruice will God expect at our hands, and the better. We doe not looke for nor expect so much fruit of a tree that hath growen but a few yeeres in a ground that is barren, as of that which hath growen many yeeres in a soile that is fertile: and therefore it concerneth such as haue beene most and longest taught, to shew themselues most zealous, righteous, and deuout.

<sup>t</sup> 1 Sam. 10. 23.

<sup>u</sup> Math. 11. 21, 22.

In regard of the meanes, you in this famous Citie should bee like *Saul*, <sup>t</sup> higher than others by the shoulders. A sinne and shame then it would bee for you to come behinde others in your obedience. Looke then to it, for assure your selues a lesse and smaller measure of knowledge, faith, obedience, &c. will be accepted in others, than will or can be in you, because your meanes are more. In this respect, Christ <sup>u</sup> deemeth the damnation of the *Capernaits* to be more horrible and fearefull than that of the *Sodomits*, because the one had more meanes to make them good than the other had: And so it will bee with you; for if you bring forth no better fruit, answerable in some sort to the meanes which God hath bestowed on you, the time will come assuredly that you shall wish, oh that I were a *Sodomite*, oh that I were a *Gomorean*; yea you will enuy their happinesse in regard of your owne misery: and in the meane time you will be left of God as a desperate cure, and bee suffered to runne on in a course of sinning, vntill you fall into that bottomlesse pit of destruction, and gulfe of condemnation.

Text.

*I will also command the clouds that they raine no raine vpon it. ]*

Wee haue seene before what is meant by *clouds* and *raime*: The *Prophets* and *Ministers* of Gods Word,  
are

are meant by the former, and the word they preach is meant by the latter. I intend not to follow the Metaphors in the particular resemblances wherein they may be compared, they having beene toucht afore in the Exposition. From hence I will only observe one point of Doctrine. And take it thus briefly:

*Ministers haue no power nor ability of themselves to performe their Ministeriall function.*

It is of God and from God. It is God that will withhold these clouds (his Prophets and Preachers) from dropping the showres of his word into the eares of this people. Hee will command and they must obey. It is he that makes the heart of the Priest fat, and creates the fruit of the lips to bee as peace. It is hee that openeth and no man shutteth, and shutteth and no man openeth. This S. Paul acknowledgeth, that we are not sufficient of our selves to thinke any thing as of our selves; our sufficiency is of God, who hath made us able Ministers, and further confesseth, that though he had laboured more abundantly than the rest; yet it was not hee, but the grace of God which was in him. And of all Ministers whatsoeuer he saith indefinitely. *That neither hee himselfe flouteth in any thing, nor bee which watereth, but God is all in all.* Thus Christ is said to haue the Ministers as *Starrs in his right hand*; not onely for their defence, but also to make them rise or set, when and where hee pleaseth. Hence it is that the raine of the Gospell, like the raine of the clouds, hath sometimes gone by coasts, *c* raining sometimes upon one Citie and not upon another. *d* Gedeons fleece hath bene wet; and no place else; and every place else, and not Gedeons fleece.

Which being so, me thinkes this should teach many of our hearers better things, than to impute every disability that is seene in Ministers; (yea sometimes in such Ministers as at other times are able and sufficient enough through God that strengthens them) to their owne idleness and negligence. It often happens that the

*Doctr.*

Ministers of themselves haue no power to discharge their Ministeriall function.

\* *Isay 57.19.*

\* *Reuel 3.7.*

y *2 Cor. 3.5.6.*

\* *1 Cor. 15.10.*

\* *1 Cor. 3.7.*

b *Reuel 1.16.*

c *Amos 4.7.*

d *Iude 6.37.*

*Vse 1.*

the faithfullest labourers, and workemen, are often tongue-tied; and though they be *Clouds* thicke and full, and likely enough to drop downe showres; yet when they come to the place of exercising this their Ministeriall function, they are so withheld, that they cannot be as a Reprouer vnto their people. Now how doe our people censure these for their ignorance, negligence, feare, pride, vnfaithfulnesse, and the like? I denie not but these, and every one of these doe often stop the mouches of Gods Ministers. For *polluted lips are no lips of utterance*. The lips of the Minister must be touched with the coales of knowledge, zeale, and mortification. But certaine I am, that it is the sinnes of the people that most vsually puts their Ministers to silence: *I Sonne of man, I will make thy tongue cleane to the rooſe of thy mouth, and thou shalt be dumbe, and thou shalt not be to them a reprobator*. Marke the reason; For they are a rebellious house. You see then it was the rebellion of the house of Israel that made *Ezechiel* dumbe. When such an accident falls out, condemne more thy owne sinnes than thy Teachers negligence or ignorance; this is thy best and safest course.

And secondly, how should this stirre vp people to Pray for vs<sup>h</sup>, that God would open vnto vs a doore of utterance, that we may open our mouthes boldly to make knowne the mystrie of the Gospell of Iesum Christ. What is it for vs to come vnto you richly laden, and to be as full of good matter as euer *Elisha* was<sup>i</sup>; if God be not with our mouthes, as he promised *Moses*<sup>k</sup>, and teach vs what to say? Pray therefore, oh pray earnestly to God for vs, that he would excite vs, stirre vs vp, and enable vs to utter such holy things as we have studied and thought vpon: For<sup>l</sup> the preparations of the heart are in man, but the answer of the tongue is from the Lord; and therefore except he doe to vs as he did to *Jeremiah*,<sup>m</sup> stretch out his hand and touch our mouth, and put his words into it, there is small hope that our tongues should

<sup>e</sup> 1 Cor. 16. 9, 10.

Heb. 13. 17.

<sup>f</sup> 1sq. 6. 5.

<sup>g</sup> Ezek. 3. 26, 27.

Hos. 9. 7.

*Ye* 2.

<sup>h</sup> Ephes. 6. 19.

Coloss. 4. 3.

*Crura thymoplena.*

<sup>i</sup> Job 32. 18.

<sup>k</sup> Exod. 4. 12.

<sup>l</sup> Pro. 16. 1.

<sup>m</sup> Ier. 1. 9.

should so set out those wonderfull workes of God, and those great things of his Law<sup>n</sup>, as that the soules of Gods people may haue any cause to blesse God that euer they did heare vs.

<sup>n</sup> Ho. 3. 12.

Thirdly, what cause haue such to blesse God as are vnder such clouds, and liue vnder such Ministers, whose Doctrines drops as the raine, and whose speech distils as the dew; as the small raine vpon the tender herbe, and as the showres vpon the grasse. Oh that men knew but this gift of God, and were answerably thankfull for so great a gift! Satan grudges, yea enuies the Church this gift, and sets himselfe by all meanes to withhold these clouds from dropping, as knowing full well what a great disadvantage they are vnto his kingdome: hence is it that all Ephesus is in an vp-roare vpon Pauls teaching; and hence is that out-cry of our people, *Newer was merry world since so much Preaching*: Oh how cursed a generation are we fallen into? who repine at that, as if it were some heauie plague, for which we are bound to blesse God for, as a speciall blessing: A day will surely come when such will wish to haue but one drop fall from these clouds to coole the heat and horror of their consciences, and to ease the agonies they are perplexed withall, but shall not obtaine it.

Wc 3.

Deut. 32. 2.

And lastly, this may teach vs who are Ministers of the word, to seeke abilitie and libertie from the hands of God, that we may be enabled to deliuer vnto our people what we haue thought vpon and meditated on before: for if he will giue libertie, who can restraine it? and if he will silence, who can enlarge it? Let vs then not be ouer-confident of our owne abilitie, but if we be to speake of matters of moment, be more carefull to craue Gods aid and direction, than trust to our owne readinesse or preparation. And so much for this: I hope a word to the wise will be sufficient. We haue done with the Parable. The Application followes.

Wc 4.

*The Vineyard of the Lord of Hosts, is the house of Is-*

Text.

Vase 7.

rael, and the men of Iudah his pleasant plants : and he looked for iudgement, but beheld oppression ; for righteousness, but beheld a cry.

Diuisiōn.

Here we haue the *Allegory* explained and applied by shewing

First, *who this Vinitor is* ; and he is God himselfe, who is here described by his Titles and Epithites ; first, *Lord* : secondly, *Lord of Hosts*.

Secondly, *who this Vineyard was* ; and they are, first, *the house of Israel* : secondly, *the men of Iudah*, euen all the whole body of them.

Thirdly, *what were the fruits* ; first, *which he expected*, and they were iudgement and righteousness : secondly, *which they returned*, and they were *Oppression*, and a crie.

Expos.

*The Vineyard*] We haue seene before in the beginning of the Parable, the reason why the Church is compared to a Vineyard, with the seuerall concurrences wherein the comparison stands, which is needlesse here againe to recite : therefore thither I referre you.

*Of the Lord*] God is called a *Lord*, because of his absolute power, dominion, and authoritie that he hath ouer all creatures : for (as we know) he is properly called the *Lord* of any thing, that hath interest, authoritie, and gouernment ouer the same : Now seeing God hath an absolute, free, and eternall right, to all things both in heauen and in earth, this title of *Lord* is truly and properly giuen to him.

*Of Hosts*.] He is called not only a *Lord*, but *Lord of Hosts* : First, because his creatures are many and a multitude, as an armie consists of many troupes : Secondly, in regard of their order, which is admirable ; as order makes an armie beautifull : Thirdly, and especially, in regard of their obedience ; for no souldier is so ready prest at the command of his Captaine, as all creatures are ready to fulfill the will of God.

*Is the house of Israel*.] This name *Israel* God for ho-

nours take gaue to *Jacob* vpon a speciall occasion mentioned in his storie; and it signifieth a *Prince* or *prenailer* with *God*. And he thought it an excellent blessing to haue his children called by his name (*Israel*) as we may see in that his praier made for *Iosephs* two sonnes *Ephraim* and *Manasseh* <sup>9</sup>, *The Angell which redeemed me from all euill* blesse the lads, and let my name be named on them, &c. And this name was giuen to *Jacobs* seed as a title of honour. See *Rom. 9.4*. So that by the house of *Israel* is meant the seed and posteritie of *Israel*, they who came of that house, and issued from his loines.

*And the men of Iudah.*] Though *Israel* was a common name to the twelue Tribes, while they were but one kingdome; which was from the beginning of *Sauls* reigne to the end of *Solomons*: yet after they were diuided into two kingdomes, they were called by these two names *Israel* and *Iudah*. When and how this rent was made, we finde expressly deliuered both in the bookes of the <sup>1</sup> *Kings* and <sup>1</sup> *Chronicles*. For the time, it was after the death of king *Solomon*, and not before. And for the Manner thus:

*Rehoboam* king *Solomons* sonne (censured by *Iesus* the sonne of *Sirach* <sup>c</sup> to be euen the foolishnesse of the people, and one that had no vnderstanding) succeeding in his fathers throne, did, vpon aduice giuen him by his young counsellors, threaten sharpe vsage and hard measure vnto his people, so that his litle finger should be heauier than his fathers loines: and whereas his father did burden them with a grieuous yoake, he would make it heauier: his father did chastize them with rods, but he would correct them with scourges. Which vnkinde intreating of his people caused a rebellion and reuolt: Tenne of the twelue Tribes much discontented, brake forth into speeches of impatiencie; *What portion haue we in Dauid? we haue no inheritance in the sonne of Iesse: To your tents O Israel. Now see to thine owne house Dauid.* So they forsooke *Rehoboam* their rightfull Lord,

<sup>p</sup> Gen. 33. 38.

<sup>1</sup> Gen. 48. 16.

<sup>c</sup> 1 Kings 12.

<sup>c</sup> 2 Chron. 10.

<sup>c</sup> Eccles. 47. 23.



and set vp *Ieroboam* sonne of *Nebat* to be king ouer them. Two Tribes, viz. the Tribes of *Judah* and *Beniamin*, only continuing their obedience. Thus was *Israel* diuided from *Israel*: tenne Tribes from the other two, which made both the ten and the two miserable.

The ten reuokted Tribes haue diuers appellations in the sanctified writings of the holy Prophets, as <sup>u</sup> *Bethel*, <sup>\*</sup> *Bethauen*, <sup>\*</sup> *Samaria*, <sup>y</sup> *Ioseph*, <sup>\*</sup> *Iserael*, <sup>4</sup> *Ephraim*, <sup>b</sup> *Jacob*; but none more vsuall than this of *Israel*.

The two other Tribes *Judah* and *Beniamin* (called in Scripture but one Tribe, because of the mixture of their possessions, as *1 Kings* 11. 13.) haue in like sort their diuers appellations; as, sometimes they are called <sup>\*</sup> *Beniamin*, othertimes <sup>4</sup> *Ierusalem*, and otherwhiles <sup>\*</sup> *Sion*, and sometimes againe we may finde them called <sup>f</sup> *the house of David*. But most commonly they are knowne by the name of *Juda*, as here. And thus we see, the reason of these different names giuen to one and the same people; for all came of *Jacob*, and issued out of his loines.

*His pleasant plant.*] That is, the plant which he tooke delight in. Now this is not spoken, as if they of the Tribe of *Judah* were more approued of than were the other *Israelites*, but rather to aggravate their sinne, in that God hauing so many waies aduanced that Tribe above the rest, and according to *Jacobs* propheticall blessing <sup>g</sup>, made it Lord and king ouer the other Tribes, so that the right of the kingdome belonged to it, and was to continue in *Jacobs* line vntill *Shiloh* came: yea, and out of that Tribe should the *Shiloh* and *Messiah* come, which was a speciall prerogative that that Tribe had above the rest: yet notwithstanding all this, *Judah* should deale so vngratefully with God, as in stead of sweet grapes to bring forth wilde grapes.

*He looked for iudgement, but behold oppression.*] The Prophet here as well as in other places of this his *Prophecie* sheweth his *Rhetorick*, vsing a figure, wherby he doth excellently

<sup>u</sup> *Hos.* 10. 15.

<sup>\*</sup> *Hos.* 10. 5.

<sup>x</sup> *Mich.* 1. 1.

<sup>y</sup> *Amos* 5. 6.

<sup>z</sup> *Hos.* 2. 22.

<sup>a</sup> *Hos.* 4. 17.

<sup>b</sup> *Hos.* 10. 11.

<sup>c</sup> *Ier.* 6. 1.

<sup>d</sup> *Mich.* 1. 1.

<sup>e</sup> *Amos* 6. 1.

<sup>f</sup> *Zach.* 12. 7.

<sup>g</sup> *Gen.* 49. 8, 9,  
10, 11, 12.

excellently adorne his speech; for we haue here a meeting together of words, which hath a very good grace with it, and yet cannot be so well exprest in any other tongue, as in the originall: in sound the words seeme to be almost the same, and yet are of contrary significations, and differing much in sense by the changing of a letter: the one signifying <sup>h</sup> Iudgement, the other <sup>a</sup> Oppression: the one <sup>k</sup> Iustice, the other <sup>l</sup> Crie.

<sup>h</sup> Mishpat.  
<sup>i</sup> Mishpach.  
<sup>k</sup> Tzedakah.  
<sup>l</sup> Tzebbakah.

These words especially respect Magistrates and their office, and may seeme to shew vnto vs the well-spring of all that wickednesse which was amongst them: It came from the head, and so dispersed it selfe to the members.

*He looked for Iudgement.*] That is, this he expected for all his many fauours, that Iudgement and Iustice should be administred, the cause of the innocent should be heard and pleaded, the quarrell of the poore reuenged, and the wicked and vngodly sharply censured, and seuerely punished.

*But behold Oppression.*] Or, as some expound it, a *Conspiracie*: the Magistrates themselues conspiring together with the wicked to oppresse the poore, according to that in the first Chapter, vers. 23. <sup>m</sup> *Thy Princes are rebellious and companions of theeues, &c.* So here, while these Iudges and Magistrates should punish such as did oppresse the poore, they themselues did conspire with the wicked, while they did accompany them in dealing extremely and cruelly with them.

<sup>m</sup> 1/sey 1. 23.

*For Righteousnesse.*] That is, that euery one might haue their due, and no man wronged nor iniured. And this hath a larger extent than the former, comprehending vnder it all the duties of loue and charitie which ought to be shewed vnto our neighbour.

*A crie*] or *clamour*, to wit, of such as were vniustly oppressed by those corrupt Magistrates; the cries of the widowes and fatherlesse came into the eares of the most high God. And this was wickednesse with an *Eccē*.

*Behold it; yea, and againe, behold it, for it is twice vsed, Behold oppression, Behold a crie; which particle hath a great emphasis with it, and being double, the greater. It is as a watch-word to awake vs to the consideration of what is said; we should not lightly passe this ouer, that there should be such wickednesse, to be beheld amongst them, beyond hope or expectation of God or men. Thus much for *Explication*. Now come wee to *Observation*. And first from the Prophets practise, learne we in generall, that*

*Doctr.*

*Application is to be made of Doctrines.*

*a 2 Sam. 12.7.*

*Vid. Dr. Hall on Nathan.*

*• Acts 2.23.*

*¶ Verse 36.*

*q Acts 8.22.*

*† Luke 13.3.5.*

*‡ Cap. 11.44.46.*

*† Matth. 3.7.*

*Reason 1.*

*Preachers are to apply their Doctrines in particular to their hearers. This course tooke Nathan when hee had to deale with David: Hee did not onely in a Parable make him condemne the sinne, <sup>a</sup> He shall dye that hath done this thing: but by particular application comes home vnto him, *Thou art the man*; and so makes him condemne himselfe. And thus did Saint Peter in that Sermon, wherein he conuerted three thousand soules: <sup>o</sup> Whom yee haue taken, and by wicked hands haue crucified and slaine. <sup>p</sup> Therefore let all the house of Israel know assuredly, that God hath made: that same Iesus, whom yee haue crucified, both Lord and Christ. Such was his dealing with Simon Magus; <sup>q</sup> Thy money perish with thee: repent of this thy malice, thou art in the gall of bitterness: It may be thy sinne may be done away. The like was our Sauours practise (whose example is without all exception.) <sup>r</sup> I tell you nay, but except yee repent, you shall all likewise perish. <sup>s</sup> Woe vnto you Scribes and Pharisees, hypocrites. Woe vnto you also you Lawyers. And Iohn to the Iewes thus; <sup>t</sup> O generation of vipers, who hath forewarned you to flie from the wrath to come? And there is good reason for this course; because application is the life of doctrine. This leads it to the thoughts and intents of the heart to discerne them; if sinfull, to captivate them; if right, to enflame them. This makes the word become ours, & causeth vs to taste the sweetness of it. Without this no fruit in the threatnings for*

our

our humiliation: no fruit in the promises for our restitution: No true vnderstanding of either, without our owne faith mingling and truly applying both. That which is spoken to all, is as good as spoken to none at all.

Secondly, Gods *Ministers* are compared vnto *Builders*, and therefore *are not only to lay the foundation, but also to erect up the building.* Now Doctrine is but the laying of a ground, and Application is the rearing vp of the walles, and as the building vp of a Christian in grace and goodnesse.

The Vses concerne, first, vs *Ministers*; secondly, you our *Hearers*.

We that are Ministers must labour herein, and not content our selues with idle or intricate discourses, further than to lay them as grounds for exhortation. A lesson without vse, saith one, is as a deuised thing idly without end. And it is lesse cunning to giue a precept, than to shew aptly the vse thereof. Wee are Stewards; now, saith the Apostle, \* *It is required in stewards that a man be found faithfull.* Faithfull first, in providing whole- some food for the whole family: and secondly, in a wise distribution of the provision; giuing to euery one in the house their portion. Thus must we, first see our prouision be good and seasonable, deliuering not for Doctrine mens precepts, nor the fancies and inuentions of our owne braines, which fill full of winde and not sound nourishment: And secondly, giue euery one their part out of the wholesome word of life; Comfort to whom comfort belongs, and Iudgement to whom iudgement belongs; making difference: not seruing all alike, nor sending that to the Masters board, which was provided for the men (for there is no faithfulness in this) but setting before euery one what is fittest for him; giuing the bread of consolation to the childe, and the whip and staffe of rephention to the dog. This is the course whereby holy doctrine is fastened, as with nailes, by the

*Reason 2.*

*Vs. 1.*

*u Bernards  
Faith. Sheph.*

*\* I Cor. 4. 2.*

2 Dr. Halls  
Vowes and Med-  
itations, third  
Cent. Med. 35.

Masters of Assemblies: And the want of this is the cause why many mens paines are so linelesse, fruitlesse: for as a rich man discourting of bread to a hungrie begger, or a Physitian describing his Patients disease, and leaving him to himselfe; so is a Preacher not applying. Or as a whole loafe set before children would doe them no good; for they might starue well enough vnlesse it be diuided: So is a generall Doctrine amongst our auditors. In it selfe indeed it is nourishable, but being not applied, it seldome is so to them. I end this Vse with a Meditation of a Worthy of our times: *Those that are all in Exhortation, no whit in Doctrine, are like to them that sunffe the candle, but powre not in oyle. Those that are all in Doctrine, and nothing in Exhortation, drowne the wike in oile, but light it not, making it fit for use, if it had fire put to it; but as it is rather capable of good, than profitable in present. Doctrine without Exhortation, makes men all braine, no heart. Exhortation without Doctrine, makes the heart full, but leaues the braine emptie. Both together makes a man: One makes him wise, the other good: One serues that we may know our dutie; the other that we may performe it. In both which wee must labour, and who can say in whether most? Men cannot practise vnlesse they know; and in vaine they know, if they practise not. Let none thinke I take vpon mee to taske or censure any: I only, as my dutie is, and occasion giuen mee by this our Prophets practise, labour to shew what we ought to doe.*

Vse 2.

And now for *Hearers*, let them learne to suffer with meeknesse the word to be brought home, and applied close vnto their consciences, and quietly to receiue that which is their appointment. In these misfudging daies (saith one) it is a hard matter to ouerteach the Deuill: if we let sinne alone, his kingdome flourisheth; if wee strike at him, and hit not the bough he sits on, we moue him not: if we hit him, by taking the very sinne on the head, then we are iudged partial, personall, and wreakers

of

of our owne spleene. Hence growes the quarrell betwixt vs and you; for were it not for speciall application, we should please you well enough; but because we tell you the truth, we are become your enemies. Beloued, if it were profitable for you, it were peaceable for vs to shoot at Routers, and speake at random; but both our durie and your necessitie calls for particular application. Art thou a blasphemer, a Sabbath-breaker, an vngodly vsurer, or such like? Why then thou hast thy portion appointed thee, and that is brimstone and fire: it is somewhat hot indeed; but this is the portion of thy cup, as the Psalmist speaketh; this is appointed for thee to drinke. Art thou angry with thy Minister for telling thee this? If thou beest, thou hast little reason for it: For where is the fault, in thee or him? I pray thee heartily repent, and amend thy life, and such things shall not be spoken to thee: become a childe, and thou shalt haue a childes part, the *bread of consolation*. But while thou continuest thus *profane* and dissolute, looke for no other than the *whip of reprehension*; and content thy selfe therewith, if thou wilt become no better.

1 Psal. 11. 6.

Yea let every one helpe the Minister in this his labour; and learne to apply what is taught, to their owne consciences, *accusing* or *excusing*. We vsually heare the word, as we doe newes out of forraigne Countries, as not pertaining to our selues; and come to heare Sermons, as women come to costly banquets, to pocket vp and carry away for others that are at home, more than for themselves: or as they doe at Feasts, laying liberally on their neighbours trenchers, letting their owne lie empty. Thus when we heare any sinne threatened, or disgraced, we can posit it off to others; *Oh such a one is met withall, and that is for him*. But heare not so idly: the Lord speakes to thee, and intends that *exhortation* or *reprehension* to thy soule; take it then as spoken to thy selfe. Is it *comfort*? Repent and beleue, and it is meant to thee. Is it *iudgement*? If thou repentest not,

it



it is to thee as surely as if he had named thee. And this is the way to heare savingly. So much in generall.

## Text.

*The Vineyard of the Lord of Hosts is the house of Israel* ] God himselfe, as we see here, is the owner of this Vineyard, who is called, A Lord, and, A Lord of Hosts. From the first of these we learne,

## Doctr.

God is an absolute Lord ouer all creatures.

<sup>1</sup> Dan. 4. 3.

<sup>2</sup> 2. 47.

<sup>3</sup> 1 Chron. 29. 11, 12.

God is an absolute Lord ouer all creatures: He it is that hath all absolute dominion, power, authoritie, and soueraigntie ouer all. This Nebucadnezzar, after he was himselfe, acknowledged, *Whose dominion is an euerslasting dominion, and his kingdome is from generation to generation.* David in his prayer makes an ample confession of it: *Thine (O Lord) is the greatnesse, and the power, and the glory, and the victorie, and the maiestie: for all that is in the heauen and in the earth is thine: thine is the kingdome, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reigneest ouer all, and in thy hand is power and might, and in thy hand it is to make great, and to giue strength vnto all. And in that forme of prayer, which our blessed Sauour hath giuen vs, wee are taught to acknowledge, that kingdome, power, and glory is Gods.*

<sup>b</sup> Matth. 6. 13.

## Reason.

<sup>c</sup> Coloss. 1. 16.

<sup>d</sup> Acts 17. 24.

<sup>e</sup> Regel. 4. 11.

And no maruell, seeing he alone made all, *without any helpe*: Yea he it is that doth preserue and vphold <sup>d</sup> all things that are made: and therefore he must needs haue absolute soueraigntie and authoritie ouer all.

## Obiect.

<sup>c</sup> 2 Cor. 4. 4.

## Resp. 1.

<sup>f</sup> Psal. 24. 1.

But Sathan is called *the God of this world*, and most obey him: How then is God so absolute a Lord?

Sathan is so called; First, because he challengeth it to himselfe, and not that he is so; for *The earth is the Lords and the fulnesse thereof; the world and they that dwell therein.* He only vsurps it, as he did when he told our blessed Sauour, *All the kingdomes of the world he would giue him, if he would fall downe and worship him.* And thus the Deuill is called the God of this world, as *Abolom* was called King, by vsurpation.

<sup>g</sup> Matth. 4. 8.

Secondly, and especially, he is called a God, because the

the wicked make him so, suffering him to rule ouer them, and reigne in them; giuing him that honour and worship which indeed belongs to God. It is not then Satans power that makes him a God, but mans weaknesse in yeelding to his suggestions. Neither doth this obedience, which most giue him, make against what is now taught: for we may not measure and esteeme of soueraignie and authoritie by the obedience or disobedience of subiects, but by the right of authoritie which any hath ouer a land or people. What if most men should not obey their Prince, but hisemie; would it follow hereupon, that he should not be their Lord, but that other whom they serue? Nothing lesse: So here. And againe, Satan himselfe is but Gods slaue, seruing as an executioner or tormenter of the wicked: now we know Princes are as well Lords ouer such, as they are ouer the very best. Now we come to see what Vles will follow hereupon.

And first, seeing God is absolute Lord ouer all that is or euer was; let wicked men be admonished aduisedly to consider from whom they haue had what now they doe enioy, and whether they hold their lands and their possessions, as we say, *in Capite*. All (as we see) is Gods, & if wee hold not what we haue from him, we are but as thecues, robbers, & vsurpers. Tell me then, thou worldly, wealthy, wise one; canst thou say of thy lands, possessions, leasles, moneys, as *Iacob* did <sup>h</sup>, that God hath giuen them thee? I feare me nay: the bad meanes thou vsedst for the attainment of them will gainesay it: God giues what hee giues by lawfull meanes; thy courses were sinfull and vnlawfull, as lying, couzenage, oppression, vsury, extortion, or the like, whereby these were gotten. Whence is it that Trades are called crafts and mysteries, but from hence, in that more liue by the craft and sinne of their Trades, than by the Trade it selfe? Hence also is it, that men are faine to bee as warie in buying and bargaining with most Tradesmen in these sinfull daies,

*Vse 1.*

<sup>h</sup> Gen. 32.10.

daies, as if they were fallen into the hands of theeues and cut-purses. Will not these things witness against many, at the last day, that they haue not lawfully what they haue? Will not these sinfull courses conuict thousands of thee before the Lord? Yes questionlesse. Happy were it for these, if they could in time see it, and repent thereof, and make restitution of what they haue thus vniustly gotten, while there is helpe and hope; otherwise let such be assured, a day will come, when as they shall be compelled to restore, and say to Satan and the world, as *Indas* did to the High Priests, Take your siluer, your gold, your wealth againe; *It is the price of blood*: but shall finde no better answer than that they gaue him, *What is that to vs?* thou shouldst haue looked to it.

*1 Math. 27.3,4.*

*Vse 2.*  
Particulars  
wherein we are  
to shew our  
obedience to  
the Lord.

*1*  
*k Mal. 1.6.*

Secondly, is God such an absolute Lord, hauing power and dominion ouer all; let this serue for our *In-struction*, and teach vs all to shew our allegiance to him in the practise of these duties.

First, in carrying in our hearts a feare and reuerence of his maiestic, euen such a feare as doth proceed from loue: this God requireth: *k A sonne honoureth his father, and a seruant his master: If then I be a father, where is my honour? and if I be a master, where is my feare, saith the Lord Almighty.*

*2*

Secondly, by an open profession and acknowledgement that he is our Lord. Euen as seruants by their liuerie make knowne to all men whose they are and whom they serue: So doe thou, both by words and deeds make knowne to whom thou dost belong; and be not ashamed of thy master, thou hast no cause. He is farre from being a faithfull seruant, that can stand by and be dumbe, in case his master be dishonoured.

*3*

Thirdly, in giving him absolute and vniuersall obedience, cheerefully subiecting our selues in all things, and at all times to his commands. Here must be no reason-  
ing about, no inquiring into his commandments, as  
may

may be into mens: for they must be obeyed in him, yea  
disobeyed for him, if they command any thing contrary  
to his will; but he must be obeyed absolutely in all the  
parts of his will revealed. His sayings must be our do-  
ings: *Epe dixit*, must be sufficient.

Fourthly, by acknowledging our selves to be accountable vnto him for all our waies and workes: Still remem-  
bering the goods we vse are none of ours, they are our  
Lords, and we are but stewards, who must shortly be  
called to a reckoning: He that spendeth his owne, need  
care the lesse; but he that hath a matter of trust commit-  
ted into his hands, and cannot spend but out of ano-  
thers stocke, had need to looke about him, because he  
must be countable, and so enforced to make good what-  
soeuer he commeth short in, in his reckonings. Aske  
then thy selfe, what haue I that I haue not receiued of my  
Lord and Master? Whence had I these gifts of bodie,  
minde, health, wealth, &c. but of him? And so carry  
thy selfe in the vsing of these, as that thou maist be able  
to hold vp thy head before the Lord in that day of  
reckoning. And thus we see some particulars, wherein  
we are to rectifie our loyalty and obedience.

Lastly, this may be a ground of *moderation* and *meekness* for all superiours in their dealings with their inferiours, and such as are under their gouernment; seeing as they are Lords ouer others, so they haue a Lord aboue them. This the Apostle putteth Masters in minde of, and on this very ground stirres them up to iust and equall dealing with their seruants, because they also haue a master in heauen. As if he should say: Beware that you abuse not your authoritie; for know that you haue a supreme Lord and Master aboue you, as you are aboue these, who haue more power ouer you than you haue ouer them, and therefore looke vnto your carriage.

The second attribute given to him is *Lord of Hosts*. The reasons have been before rendered, and this one of the principall, because all creatures are as his Hosts, executing

4

<sup>1</sup> Luke 16: 2.

1898. 1. 1.

№ 3.

m Ephes. 6.9.  
Coloss. 4.1.

Dolt.

God is a God  
of power.

Exod. 15. 3.

Psal. 62. 11.

Verba toties in-  
culcata, vera sunt,  
vina sunt, sana  
sunt, plana sunt.  
Aug.

Vse 1.

P Psal. 68. 1.  
Cal. in loc.

Vse 2.

executing his will and pleasure. Whence learne wee :  
God is a God of power. He hath all creatures for his  
Hoasts, ready pressed to fight his battels and reuenge  
his quarrels.

Moses sings this forth and proclaimes it abroad, that  
The Lord is a man of warre, his name is Iehouah. Yea  
and that we might the better obserue it, Almighty God  
hath spoken once and twice, that power belongeth vnto  
him. One text repeated twice, pressed againe and  
again, must needs bee plaine and peremptory, and  
therefore wee will make no doubt of this truth, for if  
we should, his mighty workes of creation, gubernati-  
on, and redemption, would conuince vs.

Which being so, how should this teach vs to feare this  
mighty God, who hath such mighty armies and so ma-  
ny hoasts to destroy his enemies withall? Hee need not  
arme himselfe with any weapons either offensive or de-  
fensive, it is enough if hee but arise, for then his ene-  
mies shall be scattered. His souldiers are in a readinesse,  
and if hee doe but moue his little finger it is enough. If  
hee say but to an hoast of frogs, or flies, or lice, or  
grashoppers, or caterpillers, to all or any of them, Goe,  
they goe immediately, and Pharaoh nor all his hoast  
shall euer bee able to withstand them. Oh beware then  
of offending this mighty God, for hee hath his armies  
in the heauens, in the earth, in the aire, in the sea, yea  
in hell to selfe. A thousand waies he hath to reuenge  
himselfe vpon vs if we rebell.

Secondly, if this bee so, let the vngodly tremble ;  
for whar greater corrasue can come to the heart of a  
wicked man, than the hearing of this truth, that God  
is so strong, so powerfull? Hast thou found mee, oh my  
enemie? said wicked Abah to good Eliab : so may they  
say to euery creature they meet withall, who haue God  
against them. The number of the starres in the skie,  
fowles flying in the aire, beasts feeding in the field,  
are numberlesse ; how infinitely infinite then is the  
number

number of thy enemies, who are enemy to God? In what a wofull and fearefull estate art thou, when all that is within thee, without thee, about thee, about thee; God and man; Angels, Saints; fish and fowles; birds and beasts; and all creeping things, are vp in armes against thee, to reuenge the Lords most iust and righteous quarrell? What hope of heauen? what hope of hauing acceſſe into Gods gracious preſence in time of need? Shouldest thou come with a petition to an earthly Prince, and finde all his officers and attendants to oppose thee, thou couldest haue but cold comfort of euer ſpeeding in thy ſuit. This is thy caſe, yea far more wofull. Bee not then ſecure, for thy caſe is wretched. What Cain ſometimes ſaid thou haſt juſt cauſe to feare;  
*9 Every creature that meeteth me ſhall ſlay me.* Thou walkeſt all day long as it were vpon a mine of gunpowder; either by force or ſtratagem thou wilt bee ſurpriſed and taken. Oh that men would once learne to meddle with their match, and beware of contending with him that is ſtronger than themſelues, leſt they be conſumed in the end.

*9 Gen. 4.14.*

And laſtly, let the godly reioice, yea let them ſing for ioy, ſeeing they haue ſuch a God, euen the Lord of hoſts, the Lord mighty in battell, on their ſides to preſerue and keepe them. It is a comfort to ſerue a Maſter that will take ones part in caſe of need; but to ſerue ſuch a Maſter as is able to defend one, is a farre greater comfort. Such a one is, that God *whom we ſerue*; he is able to deliuer vs. England was ſometimes ſaid to haue a warlike George, but the Papiſts being offended with vs (to doe vs, as they ſuppoſe, a miſchiefe) haue robbed vs of our George: And though to other Countreies they allow a ſeueral Saint, (imitating therein the Gentiles, who going to warre had their ſeueral gods for their Protectors) as to Spaine, *S. Iames*; to France, *S. Dennis*; to Ireland, *S. Patrick*; to Rome, *S. Peter* and *S. Paul*, and the like; yet England ſhall goe with-  
 out.

*Pſe 3.*

*Pſal. 24.*

*Edm. 3. 17.*



Dr. Boys Spr.  
part. p. 227.

Text.

Doctr.  
Good progeni-  
tors may haue  
a bad offspring.

u Gen. 4. 14.

\* Gen. 9. 22. 25.

out. They will leaue vs God alone to fight our battels, and reuenge our quarrell: For which honour and fauour all English hearts are bound heartily to thanke them. Let them keepe their *George* and giue vs this man of warre, whose name is the Lord of hosts; in hauing him we haue enough. If he be with vs, we feare neither their *Hee-Saints*, nor *Shee-Saints*, nor a thousand more of them, though they bee against vs: And therefore as our Church hath taught vs in her Liturgy to pray, so let vs pray continually; O Lord *saue thy people and blesse thine inheritance. Giue peace in our time* O Lord, *because there is no other that fighteth for us, but only thou O God.*

*Is the house of Israel and the men of Iudah his pleasant plant.*

Having spoken of the *Visitor* and *who hee was*, it followeth now to speake of the *Vineyard* and *who it is*: The house of Israel and the men of Iudah, saith my Text, is it; that is, the whole body of the Iewes, both *Israel* and *Iudah*, euen both the Kingdomes. Of both which we will speake jointly, seeing they were but one body. The house of *Israel* and the men of *Iudah*, that is, the seed and posterity of *Israel* and *Iudah*, those people who issued out of their loines. Whence note we:

*Good progenitors may haue a degenerate and vnregenerate offspring.*

*Israel* was good, but his posterity naught.

Of the first brace of sonnes which the worlds eie did see, "one was a branded runnagate vpon the face of the earth; such a one as was vndutifull to his father, vnnaturall to his brother, hereticall towards his God, damnable to his owne soule. From *Adam* come wee to *Noah*, and of his lease of sonnes \* one was a *Cham*, who takes an aduantage by his fathers weaknesse, discouers his nakednesse, and makes him the argument of his sport. Come wee from him to faithfull *Abraham*, of whose great care in the well nurtering and training

vp

vp of his children <sup>z</sup>, God himselfe doth witnesse: yet his condition is no better, for of his two sonnes, *Ismael* was a scotter <sup>y</sup>. And as it was thus with the father, so it happened to be no better with his sonne. Vnto *Isaac* is borne not only *Iacob* (who was this *Israel*) but also prophane *Esum* <sup>z</sup>, so branded as it were in the forehead by the Spirit of God <sup>a</sup>, for selling away his birth-right for a melle of pottage. And what shall I more say: for the time would faile me to tell of <sup>b</sup> *Ely*, and of <sup>c</sup> *Samuel* of <sup>d</sup> *David*, <sup>e</sup> *Iosiah*, and <sup>f</sup> *Ezechiah*, with other men of God, whose sonnes haue beene sonnes of *Belial*, that knew not the Lord.

The Reason is; because that goodnesse which is in man, he hath it not by nature, but by grace. Now man communicates to his children that which he hath of nature, in begetting children according vnto nature, and not that which he hath above nature, by the grace of regeneration. The graines of wheat which are sowed in the earth, though they be neuer so well purged from all their superfluities, hauing neither stalke, nor eares, nor chaffe; yet when they spring vp againe, bring all these with them; because, as one of the Fathers saith, that purgation of the corne is not made by nature, but by the art of man. So here in this.

Which being so, let none thinke to be saued by their forefathers faith or goodnesse: *The iust shall liue by his owne faith*, saith *Habakuk*; not by the faith of the father, no nor of his fathers father. How grossly then doe such deceiue themselves, that runne into all excessse of riot, and thinke to haue mercy shewed vnto them, because of the godlinesse of their parents?

But we reade that the promise of remission of sinnes and the gift of the holy Ghost is made to vs and to our children.

True, yet not to all of them, but only to so many of them as the Lord our God shall call: for so it followeth in the words immediatly following.

V

The

<sup>z</sup> Gen. 18. 19.

<sup>y</sup> Cap. 21. 9.

<sup>z</sup> Gen. 25. 32.

<sup>a</sup> Heb. 12. 16.

<sup>b</sup> 1 Sam. 2. 12.

<sup>c</sup> 2 Sam. 13. 14.

<sup>d</sup> and 15. 16.

<sup>e</sup> 1 Kings 1. 5.

<sup>f</sup> 2 Kings 23. 32.

Reason.

*Homo liberis gignit ex carne venusta & peccatrice, non ex spiritu: quocirca minime mirum si iustus iustus non gignat sicut peccator peccatorem; Aug. con. Pelag. lib. 2. cap. 9.*

Vse 1.

<sup>z</sup> Hab. 2. 4.

Obiect. 1.

<sup>z</sup> Acts 2. 39.

Resp.

Obiect. 2.

1 Cor. 7. 14.

1. 1. 1. 1.

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A three-fold  
dutie of Pa-  
rents towards  
their children.

1.

Ephes. 6. 4.

2.

The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy. Now if they be clean and holy, then are they under the election of grace.

There is a double holiness: First, of Regeneration; Secondly, of the Covenant. In regard of the first they are rebellious; but in regard of the second they are holy, whereby they are received into the Church visible, and made partakers of the outward priviledges thereof, as of the Word and Sacraments.

So then though thou be borne of godly parents, this will not profitee to saluation, except thou beleuest and repentest: for as the sinne of the father preiudiceth not the beleuving childe; no more doth the righteousness of the father saue the unbelieving.

Secondly, let not parents be too much discouraged; if it so happen that their seed be vnward and vngracious, (seeing (as we haue seene) it hath beene the condition of the best and faithfulllest: yea God who is the Father of vs all, complaines that he had nourished and brought up children; but they had rebelled against him: Grace is no inheriuaunce; it cannot be conuied by vs to our children as our land and houses tan; neither can we leaue it to them as we leaue them a possession to descend by a continued succession, from the father to the sonne, and so to the sonnes sonne in one race and generation. It is Gods free gift; and he giueth it where he pleaseth, and to whom he pleaseth: Only let vs vse the meanes to bring them vnto God (for that we are bound to doe) and then commit the successe to him with patience. There is a threefold dutie that we owe vnto them, which we must looke we faithfully discharge. First, that we haue a care of their education, to bring them vnto the information of the Lord, as Saint Paul requirerth vs. Secondly, that by a godly life we giue them good example: For it is an euill great enough, that we haue

deriued

deriued sinne vnto them by propagation, let them not draw it also from vs by imitation. Thirdly, that we be earnest in the Lord by praier for them, that he would be pleased to giue them a new nature, and to take away the corruption of the old, which in their first generation we communicated to them: which duties if we neglect, we shall be guiltie of their blood; but if we performe faithfully and conscionably, we are free, and haue deliuered our soules, and may comfort our selues in the testimonie of a good conscience, knowing that we only can vse the meanes, it is God only that must giue the blessing thereupon.

Lastly, hence let me giue a caution to euery one, that they beware of ouer-rash censuring of parents, for the loose cariage of their children; we haue seene it cleared by a cloud of witnesses, that reformed men haue had vnreformed children, as circumcised parents begot children which were vncircumcised. And though it be true amongst irrational creatures, that they euer bring forth their like; Eagles haue Eagles; and Doves Doves; yet in mans progenie there is often found not so like a proportion, as vnlike a disposition. To condemne then the parent vpon this ground, for that the childe is dissolute, is too too rash; for in so doing we may condemne the generation of the iust. And thus much for this first point: now a second followes.

These people, as we see, werẽ called by the name of *Israel* and *Judah*; good names both, and honourable: one signifieth a *Prince*, or *Prenailer* with God; and the other signifieth *Confession* or *Praise*: and yet this people were reachlesse, dissolute. Hence learne we,

*Good names and titles profit nothing at all, if our liues be not conformable to those names and titles that are giuen vs.*

*Caine*, a good name, signifying a possession; but what is he the better for it, when he is a *Murderer*? So *Ab-solom* which made warre against his father, had the name

3.  
A childe of so many praiers and teares cannot be lost, as one said concerning *Angustine* the sonne of *Monica*.

Vse 3.

*Doctr.*  
Good names and titles nothing worth without grace.  
in *Gen. 4. 8.*

2 Sam. 18. 33.

1 John 6. 70.

1 John 6. 70.

1 John 8. 33.

Reason.

Ite.

and made goodlie shew to be his fathers peace, and yet he proued to be his greatest heart smarr. *Iudas* his name was good, and proclaimed him to be a *Professor*; but what doth that auile him, when by his deeds he shewed himselfe a deuill? Thus the Iewes bragged; they were *Abrahams* seed; but alas, will it profit them when they are the seruants of sinne? surely it cannot profit them at all.

And no wonder, for God respecteth truth in the inward parts, and not outward titles; he regardeth substance more than shadowes.

This being so; let none content themselves with their good names, or outward titles of honour that are giuen them; but let them vse them as a spurre, to stirre them vp to imitate such good men as haue beene before so named; and surely this was one reason why this people were thus called by the name of *Israel*; that they might hereby be put in minde of their pedigree, and so of their predecessors pietie; and consequently to make them ashamed of their owne apostacie; who were so far degenerated from those religious men of whom they were descended. Neither content thy selfe with that honorable title of a *Christian*; or of a *Professor*, or of a *Protestant*, vnlesse thou makest good those names by a holy and godly life. Tell me then thou that art thus called; hast thou those gifts and graces which those names import? hast thou receiued an ordinance from that holy one? hath he opened thy eyes, quickened thy dead heart, sanctified thy vnclane affections? If it be thus, then indeed these names and titles are well bestowing thee: but if it be otherwise with thee, if thou liuest loosely and prophanely, thou maist blush so often as thou hearest thy selfe called *Christian* or *Professor*, or the like: for thou art nick-named and miscalled: It is as if a *Cobler* should be called *warshipfull*; or a *Carr-man*, *honourable*: and who could away with that? Nay more, it is a kinde of sacriledge, vnder those holy names to

live

live an vnholly life. *Belshazzar* sinned against God by excess and intemperancie in his eating and drinking : but in that he abused the holy vessels of the house of God, to serue him to such prophane and vnholly vses, was a sinne more fearefull, and sacriledge most horrible. Thus for thee, as thou art a *man*, to sinne, prouokes Gods wrath, and deserues damnation : but to sinne vnder the *Christian name*, and commit wickednesse, as thou art a *Gospeller*, it is with *Belshazzar* to abuse and prophane the holy vessels of Gods house ; and this must needs plunge thee into the hottest fire of hell. To conclude this vsé, let me tell you what I haue read of a libidinous Gentleman ; who sporting with a Curtezian in a house of sinne, happened to aske her name, which she said was *Mary* : whereat he was stricken with such a remorse and reuerence, that he instantly, not only cast off the harlot, but amended his future life. Art thou called a *Christian*, and yet followest drunkennesse, swearing, &c. let that very name cause thee to be ashamed of thy folly. Let all apply what I forbear to amplifie.

*Montaignes  
Essaies.*

Further, in that these people haue these titles, *Israel*, *Iudab*, (the names of their forefathers) given them as titles of honour, and names of excellency, we learne a third lesson: And obserue another note, viz.

*Good Parents and Progenitors are great ornaments to their posteritie.* Parents that are godly and religious doe no whit at all disgrace their children by their pittie and godlinesse, but much countenance and grace them by it, insomuch that it is an honour for posteritie to descend from such worthie Ancestors.

*Docr.*

Good Parents  
are ornaments  
to their poste-  
ritie.

*Solomons* Prouerbe may be a sufficient prooffe hereof : *Childrens children are the crowne of the elders, and the glory of the children are their fathers* : to wit, if they be godly and pious. Besides fundrie instances and examples that might be brought, for the confirming of this truth ; as of *Abraham*, what an honourable title was it accounted to be called the son of *Abraham*, and childe

*Pro. 17.6.*



1 Iohn 8.33.  
Matth. 3.9.

Reas.  
1 Reuel. 1.6.

Vse 1.

First step to  
Heauen. 42.

of Abraham? The Iewes brag and boast therefore: *They were Abrahams seed, and they had Abraham to their Father.* And so it was indeed to them that walked in his steps, and were like him in grace. And so afterwards in *Dauid*, what an excellent prerogative was it accounted to be, to descend from him and be of his Family?

For such are the seed of Princes and lineage of Kings; for thus hath God aduanced the godly to be *Kings, Priests and Prophets* vnto himselfe: they come of the noblest House and Family that is, whose originall cometh not out of some corner of the earth; but they spring of Christ, of whom all the Families in heauen and earth are called. And this is right and proper Nobilitie indeed.

This being so, it first *reprooueth* such Parents, as hope to bring credit and renowne to their posterities, by their lewd and sinfull courses; they liue miserably and deale vniustly, and open the mouths of all to crie out vpon their fallhood and deceit, their couetousnesse and extortion; and yet thinke to raise vp their houses, and aduance their names, and adorne their children with glorie and estimation. But this truth may discouer vnto such parents, their folly and great madnesse; for, this is not the way to bring credit, but disgrace to their posterities; yea when they are dead and rotten, their euill courses will be cast as dung in the faces of such as they leaue behinde, as experience makes good: Such a man (saith one) was this childes father; What, that Vsurer, that Worldling, that Extortioner, that Drunkard, that Whore-master, saith another? How can thy childe stand by and heare this without red cheekes? it must needs be matter of shame and grieve vnto him. Wouldst thou indeed be an ornament to thy childe, and childes childe after thee? then see thou be righteous and religious, and so thy name shall be remembered in them when thou art dead. Oh what a credit is it now accounted, to be of the

the posteritie of *Latimer, Bradford, Ridley*, and other of those men of God, who suffered for the truth? How are such esteemed and accounted of amongst all? Let experience make thee wise: and so live thou, that thy children also may account it their honour, not their shame, to name thee when thou art raked vp in the dust.

Secondly, let *Children* who haue had, or haue, godly and religious parents, be thankfull for them, and repose their Gentry more in their forefathers vertues than they had, than in their great lands and reuenues that they possessed; esteeming them the worthiest of all their Ancestors, who were the godliest, rather than they who were the wealthiest. And withall, let such be stirred vp to tread in their fathers steps: for all that hath beene said is with this *promise*, that we their children be adorned with their gifts and vertues. For though wee descend from godly and worthy Ancestors, yet if wee  
 " degenerate from them, as a base and bastard brood; it can be no honour, credit, comfort nor commendation to vs. Put case a man haue a thousand pound land a yeere left him by his friends, and he spend it all (like the Prodigall) \* in riotous and voluptuous liuing; what credit is it for him to brag that such an estate was left him? nay is it not a shame? So if the vertues of thy parents liue in thee, it is then a grace vnto thee, that thou descendedst from their loynes; otherwise the contrary. The very Heathen \* haue rather choose to descend of vnnoble parents, so the mielues were noble and renowned through vertue, than to come of worthy parents and progenitors, and themselves to grow base and degenerate out of kinde. So it is better to be religious, and the sonne of wicked parents, than being the sonne of godly parents to be wicked. *Cain, Cham, Ismael* and *Esau* might boast of *Adam, Noah, Abraham, Isaac*, the noblest parents; who on the other side might blush and grieue at such degenerate issues. Walke then in the steps of thy godly parents, and speake not of thy  
 V 4 blood,

*Use 2.*

" *Exel. 18. 10.*  
13.

\* *Luke 15.*

x *Ouid. Metam.*  
*lib. 13.*  
*Juuenal. Sat. 8.*

Non genus, sed  
genius: non gens,  
sed mens.

blond, but of thy good; nor of thy parents vertues, but of thy owne (for what hath a coward to doe to glorie in the valour of his father?) And I would that Papists would consider of this, who brag that their *Pope* and *Bishops* are the Successours of *Peter*, and the rest of the Apostles: Well, admit this to be true, yet can they shew vs how they succeed them in their gifts and graces? If they cannot (as all the world may see they cannot) their personal succession is nothing worth, and they brag of an emperie title without honour.

It remains now that we come to take a view of the fruits which this Vineyard brought forth : which is the third and last thing I propounded to be considered.

*Text.*

How look for judgment, but behold oppression; for righteousness, but behold a cry.] Here we see, first, what fruits they were which God especially expected, and they were fruits of the second Table, { Judgment, Righteousness.

And secondly, what were the fruits  
which they returned, namely,

I might observe hence from the Prophets elegancie, adorning of his speech Rhetorically by a figure, thus much, that

*Rhetoricke is an Art sanctified by Gods Spirit, and may lawfully be used in handling of Gods word. There might be brought diuers instances out of holy Scripture, wherein all the parts of Rhetoricke are vsed, and euery approved rule of it practised, yea euen in this very Prophecie. But I hasten towards a conclusion, and therefore passe from this with a word of admonition to all, that we beware how we condempne the lawfull vse with the abuse. For the Art it selfe is to be approved, and onely the abuse thereof to be condemned. But I come to the particulars in my Text.*

He looked for indigement, righteousness [sc.] He doth not say he expected Oblations and Sacrifices; which this people were abundant in, as Chap. 1. 11. but he expected that

Doctr.

Rhetorick may  
lawfully be  
used in the  
handling of  
Gods word.

V/c.

that Iudgement and Iustice should be administred; the cause of the poore pleaded; and all good duties and offices of loue should be shewed towards our bretheren, and those who were in need. Sundrie points might hence be raised; but I will only obserue this one, which is as the summe of all.

*The works and duties of the second Table are in speciall manner expected and respected by God. In the first Chapter of this Prophesie wee may reade how forward this people were in the outward duties of the first Table, offering multitude of sacrifices and burnt offerings of Rammes, and the fat of fed beasts, &c. But God he calls them off, and tels them he would none, because they had no regard of the duties of the second Table: <sup>a</sup> for their hands were full of blood. Then exhorting them to repentance, hee wils them to testifie the truth thereof, by bringing forth fruits meet for repentance. And for their better direction he instanceth in some particulars, making choice not of such duties as immediately concerne himselfe, but of such as especially concerne our neighbour: <sup>a</sup> Seeke iudgement, redeem the oppressed, iudge the fatherlesse, pleade for the widow. As if he had said vnto them; You offer multitudes of sacrifices, and obserue solemne daies and Feasts, the new Moones and Sabbaths, and the like, and are not wanting in the outward duties of the first Table: But I especially respect the duties of the second; wherein you haue bene wanting: and therefore labour to finde out what is right, and seek after that iustice that God requires in his Law, dealing with others, as you would be dealt withall: giue ouer your crudelie, exercise mercie, and stretch forth your helping hand for the relieuing and defending of such as are in need. And in the 58. of this Prophesie, we may reade how God rejects their <sup>b</sup> prayers and fastings, because they regarded not to shew mercy and kindnesse vnto the poore and needie: and withall shewes them what manner of Fast it was that he required, namely, to*

*loof.*

*Duties.*

The duties of the second Table God especially respects.  
<sup>7</sup> *Isay* 1. 11.

<sup>2</sup> *Verse* 15. 16.

<sup>2</sup> *Verse* 17.

<sup>b</sup> *Isay* 58. 6, 7.

loose the bands of wickednesse, to vndoe the beanie burdens, and to let the oppressed goe free. To deale bread vnto the hungrie; to bring the poore that are cast out vnto their houses; to cloath the naked, and the like. This was the Fast that God did especially respect. In the Prophetie of Micah we may reade what large proffers the wicked make: *c* They will come with burnt offerings and calves of a yeere old; they will offer thousands of Rams, and ten thousand riners of oile; they would giue their first borne for their transgression, the fruit of their bodie for the fume of their soules; so that God would be pleased herewith. But yet all this would not please him: *d* He hath shewed thee, O man, what is good; and what doth the Lord require of thee; but to doe iustly, and to loue mercy, and to walke humbly with thy God? without this all the former is nothing worth. Thus we see verified what we finde recorded by the Prophet Hosea, I desire Mercie, and not Sacrifice. It is better pleasing vnto God to see the duties of Iustice and Righteousnesse, of Mercie and louing kindnesse performed to our neighbour, than to haue Sacrifices neuer so many or great seuered from these done vnto himselfe. The workes and duties that the second Table requires to be performed of vs are most expected and respected by him.

*Reas.*

For the touchstone of piety and true religion towards God, is our iust and righteous dealing with our brethren: *e* Herein are the children of God knowne, and the children of the Devil: who soeuer doth not righteousness is not of God, neither hee that loueth not his brother. True faith is operative, & worketh by loue, and is to be manifested by our workes, without which it is to be iudged dead, as *S. Iames* speaketh. No maruell then if God doe so much set by the practise of these duties.

*Ne.*

Which serueth to reprove such as bring forth faire leanes of profession in the first Table, but are little or nothing at all in the duties of the second Table. In the outward and publike exercises of religion they are very dili-

gent;

*c* Micah 6.6,7.

*d* Verse 8.

*e* Hos. 6.6.

*f* 1 Ioh. 3.10.

*g* Iam. 2.18, 26.

gent; as in repairing to the Congregation, hearing the Word, receiuing of the Sacraments, and the like: But looke on them in those things which concerne men, and there you shall finde them exceedingly faulty; being vnmercifull, vniust, and vnrighteous, in their dealings. Certainly the religion of these men is in vaine; their best seruices doe stinke in Gods nostrils, when righteousness towards man is wanting. Let all such as are in the place of iustice (for to them this is especially intended) aduisedly consider of this, and beware how <sup>h</sup> they turne iudgement into gall and wormewood (as Amos speakes) and the fruit of righteousness into hemlocke. I would such would often put Iob's question to their soule: <sup>i</sup> What shall I doe when God riseth vp? and when he visiteth, what shall I answer him? It would be a good meanes to make them take vp his practise; <sup>k</sup> Not to with-hold from the poore his desire, nor cause the eyes of the widow to faile: not to lift up their hand against the fatherlesse, though they saw their helpe in the gate, and might doe it vndiscerned. Yea let vs all consider this, and endeouour to bee conscionably iust and vpriight in our dealings betweene man and man. When the question is made to God, what manner of men should dwell in his Tabernacle and rest in his holy Mounaine, i. which should haue a good estate here, and an habitation in heauen for euermore; he describeth them by their innocent and harmlesse behauiour towards their brethren: <sup>l</sup> He that walketh vpriightly, and worketh righteousness, and speaketh the truth in his heart. Certainly hee regardeth that worke very much which hee rewardeth with such and so great wages: And hee is well pleased with that person in this life, whom hee will receiue to dwell with him in euerlasting life. But I will be sparing in prosecuting this, in regard of the nere affinity which it hath with the succeeding Doctrinne, to which I hasten.

*But behold oppression]* The cleane contrary was found

<sup>h</sup> Amos 5.7.  
and 6.2.

<sup>i</sup> Iob 31.14.

<sup>k</sup> Verse 16.

Verse 21.

<sup>l</sup> Psal. 15. 2, 3.

*Text.*



found to that which God expected. He looked to haue the poore defended and their causes heard by such as were in place, but by none so much as they were they iniured and oppressed. A sinne beyond thought or expectation, and therefore set out with a note of admiration, *Behold oppression*, &c. Hence our note shall be :

*Doct.*  
Oppression is  
a crying sinne.

Oppression of the poore, especially by such as ought to be defenders and releuers of the poore, is a sinne heinous, grievous.

*m* *Isay* 1.45.

*a* *Cap.* 3.15.

*o* *Psal.* 14.3.

*p* *Amos* 8.4.

*q* *Micah* 3.3.

*r* *Ier.* 22.13, 20.

In the first Chapter of this Booke we finde it to be of a bloody nature : *Thy hands are full of blood.* And in the third Chapter to make the former good, we shall finde oppressors charged with *beating the people to pieces and grinding the faces of the poore.* And in the fourteenth Psalme, *with eating them up as one would eat up bread.* The Prophet *Amos* chargeth oppressors, with *swallowing of them up.* And *Micah* chargeth Princes and Magistrates yet further, to wit, *with eating the very flesh of his people, and slaying their skins from off them, and breaking of their bones, and chopping them in peeces as for the pot, and as flesh within the cauldron.* How fearfully was *Iehoiakim* threatned for this sinne? *Woe vnto him that buildeth his house by vnrighteousnesse, and his chambers by wrong : that useth his neighbours service without wages, and giueth him not for his worke, &c. Shalt thou reigne because thou clothest thy selfe in Cedar? Did not thy father eat and drinke and doe iudgement and iustice, and then it was well with him? He iudged the cause of the poore and needy, then it was well with him : But thine eyes and thy heart are not but for thy concourse, and for to shed innocent blood, and for oppression, and for violence, to doe it. Therefore thus saith the Lord concerning Iehoiakim the sonne of Iosiah King of Iudah, They shall not lament for him saying, ah my brother, or ah my sister ; they shall not lament for him saying, ah Lord, or ah his glory. He shall be buried with*

with the buriall of an *Asse* drawn and cast forth beyond the gates of *Ierusalem*. These are proofes sufficient for my Doctrine, strongly confirming what I haue now taught; viz. Oppression of the poore, especially by such as ought to defend and releene the poore, is a hainous and grienous sinne.

For first, it is a sinne against *Nature* and *Race*. Beasts wee see molest not their owne kinde; *Lions* fight not with *Lions*; *Serpents* spend not their venome vpon *Serpents*; and therefore it is more than brutish for man to deuoure man by this sinne of oppression. This made *Cyprian* (seeing it practised by some) to cry out with wonderment and admiration: Oh the detestable cruelty of mans malice! The fierce *Lions* spare *Daniel* in the *Den*; the rauinous birds doe feed *Eliab* in the *Wildernesse*; but one man exerciseth cruelty vpon another, and only man to man is become pernicious.

Secondly, it is a sinne against *Religion* and *Grace*: For the grace of God that bringeth saluation hath appeared vnto all men, teaching vs, that denying vngodlinesse and worldly lusts, we should liue soberly, righteously, and godly, in this present world. And this was prophesied of long since, that in the time of the Gospell the Wolfe should dwell with the Lambe, and the Leopard should lie with the Kid, &c. and that none should hurt and destroy in all the mountaine of the Lords holinesse.

Thirdly, (when it is practised by great men) it is a sinne against *Place*. Now as there is no impiety to that impiety which is committed in Gods Sanctuary; so there is no iniustice to that iniustice which is committed and practised in the very seat and sanctuary of iustice, and whereby men amidst the Law, sinne against the Law; as *Ananias* the High Priest did, in commanding *Paul* to bee smitten contrary to the Law. It therefore being a sinne against *Race*, *Grace*, and *Place*; I doubt not but on all sides it will be confest to be most hainous.

Which

*Reas. 1.*  
*Sauis inter se*  
*conueniunt vris.*

*Fera paruum,*  
*Ames pascunt,*  
*Homines seui-*  
*unt. Cyp. scr. 6.*

*Reas. 2.*  
*Tit. 2. 11, 12.*

*Isay 11. 6.*

*Reas. 3.*

*1. Ier. 7. 11.*  
*2. Chron. 36. 14.*  
*Inter leges ipsas*  
*contra leges de-*  
*linquitur. Cyp. ad*  
*Donat. lib. 2.*  
*epist. 2.*  
*\* Alis 23. 3.*

Vse 1.

Which doctrine serues first for *Reprehension*, euen of all those who vse any kinde of iniustice either by violence, or by colour of law, or by any other cunning dealing whatsoeuer, against such as are not able to withstand them (for that I call oppression) *whose teeth are as swords, and their iawes as knives*, to deuoure the poore from off the earth, and the needy from amongst men : who are *Lions, Wolves, Kine, Bulls, Beasts*, yea monsters in the shape of men : with which *beasts* or *monsters* many Countries swarme, as Egypt did with Frogs and Locusts. They abound both in *Fore*, and in *Choro* ; in *Change* and *Chancell* ; *Church* and *Common-wealth*. To rip vp all the sorts of them were infinite : with some of the principall I will only deale. And first to begin with them whom I haue not least cause to thinke vpon, our *Church oppressors*, those greedy and Harpie-like deuourers of sacred things, who prey vpon their patrimonie who pray for them ; and vniustly tume the reuenues of the Church vnto their owne proper vse: Against whom that kingly Prophet *Danid* bestowes a whole Psalme, \* and calls them *Gods enemies, tumultuous, proud, God-baters, craftie enemies, confederate enemies*, who combine themselues together to annihilate a Church. And that we might not be deceiued in the persons, he describes them to vs by their words : † They are those that say, *Let vs take to our selues the houses of God in possession* ; they beat their braines, and spend their wits how to appropriate that to them and theirs, which the Almighty is inuested in. And that they haue, and hold ; but by what right or title the very name of *Impropriations* doth shew, as being altogether *improper* for them that haue them, and held by an *vnpoper title*. For tithes are due only to the *Church*, and cannot be alienated to any other vse, they hauing once beene passed ouer to God, and dedicated to the Church ; neither haue the *Laitie* ought to doe herewith : for where tithes are paid, there must be a matter of giuing and receiuing ; the Minister giueth  
spirituall

\* Psal. 83. 2, 3.

† Vse. 12.

spirituall things, saith the Apostle, and receiue carnall things. Now because Lay-men cannot performe the one, they haue not to meddle with the other: for not keeping the condition, they cannot claime the covenant. I doe not denie but it may be in the power of Ciuill Magistrates to allow any other maintenance vnto the Minister, so it be competent: but seeing tithes are by law established amongst vs for this purpose, to be the hire of the Lords labourers, and the wages of his workmen, it is as great a sinne to defraud the Minister of his portion, as to keepe backe the meate or wages from an ordinarie labourer; yea farre greater: and yet *S. James* saith, that is a sinne that cryeth loud in the eares of God for vengeance. How many thousands then in this Land stand obnoxious in an high degree to the iudgements of God for this same sinne, which is the bane of our people, and blemish of our Church. Some there are who rob God of his maine tithes, yet are content to leaue him still the lesser; they plucke our sheeres, and leaue vs the raglocks, poore Vicaridge tithes, whilst themselves and children are kept warme in our wooll, the Parsonage. And others yet more iniurious, who thinke that too much, would the law but allow them a paire of sheeres, they would clip the very raglocks off. These (with the deceitfull Taylor) are not content to shrink the whole and faire broad-cloth of the Church to a dozen of buttons; but they must likewise take part of them away, and nimme the very shreds, which only we haue left. After they haue full gorged themselves with the Parsonage graines, they can finde means, either by vnconscionable leases, or compositions, to picke the Vicaridge bones. And thus as *Diogenes* dealt with *Iupiter Olympius*, who tooke from him a massie garment of gold, which *Hiero* had dedicated to him of the spoiles of *Carthage*, and gave him a woollen cloake, saying that the other was too heauy for summer, and too cold for winter, but this was fit for both seasons: even so (I say)

<sup>2</sup> Phil. 4. 15.

<sup>1</sup> Cor. 9. 11.

<sup>2</sup> Sam. 5. 4.

*Ælian. var. hist.*  
*lib. 1. cap. 20.*

we

we are dealt withall. And now our pouertie is flouted at by them that haue our liuings, as the Iewes, who ha- uing spoyled Christ of his vestments, then mocked him with basenesse. Euery Gentleman thinks Ministers meane, and yet all the world sees that our meanes haue made them Gentlemen. But let all such persons know, as haue any way intruded vpon Church rights, God hath a *Quare impedit* against them, which one day they must make answer to.

*Obiect. 1.*

You say they were taken away from idle drones and fat-bellied Monkes.

*Resp.*  
*Possidebant. Pa-*  
*piste, possident*  
*Rapiste.*  
*Communis lib. 1.*  
*cap. 4.*

True, from the vnworthy they were taken, and from the worthy they are detained. Wicked Papiſts had them; vngodly robbers haue them. And as one ob- serues vpon the battell of *Montlecherie*, some lost their liuings for running away, and they were giuen to those who ranne ten miles further. Idlenesse hath lost, and op- pression hath gained.

*Obiect. 2.*

You obiect againe, that they were giuen by our fore- fathers, not to vs, but to Romish Priests and Bishops, who are deprived of them, and therefore you haue as much right to them, as any of our Clergy.

*Resp.*

Thus is this Obiection answered; These were gi- uen to religious vses, and for the encrease of true Re- ligious and Learning. Now if they (by iniurie of the time) through ignorance mistooke the truth, it is no wrong, nay, it is great right, to keepe their generall purpose with amendment of their particular error.

*Obiect. 3.*

Againe, you plead they are your inheritances, left you by your Fathers, and if they haue beene taken from the Church, you tooke them not. But learne what that meaneth:

*Resp.*  
*b Ezek. 18.*  
*14 - 19.*

<sup>b</sup> *If a Father that hath oppressed the poore and needie, and spoiled by violence, &c. beget a sonne that seeth all his fathers finnes which he hath done, and considereth, and doth not the like, &c. he shall not die for the iniquitie of his fa- ther,*

ther, he shall surely live, &c. And then that Obiection is answered.

Yet Law is on your side, and you doe no more than that allowes.

Though the Lawes of men are for you, yet the Lawes of God, by which you must one day stand or fall, are plaine against you : And albeit it holds in the courts of men, yet it will neuer hold in the Court of Heauen. Besides, the Ciuill Lawes are not on your side ; for they hold, that the things of God (such as are our tithes and reuenues of the Church) ought not to belong to Lay persons. But say they were ; yet what are you the better that the lawes of men doe patronize you in it, when the Law of God condemnes you for it ? Oh that all such as are any way guiltie of this sinne, would in time be-thinke them, and call to minde the horrible examples of Gods iudgements in former ages for it. <sup>c</sup> *Belsazzar* king of Babylon, abusing the holy vessels of the Temple to prophane vses, was first wounded inwardly with terror of conscience, and afterwards was cruelly murdered. In both the bookes of the *Maccabees*, we reade of *Athyrus*<sup>d</sup>, *Heliodorus*<sup>e</sup>, *Lyfimachus*<sup>f</sup>, *Antiochus*<sup>g</sup>, *Athenolus*<sup>h</sup>, and *Nicanor*<sup>i</sup>, all notorious Church-robbers, and all came to fearefull ends. The example likewise of *Ananias* and *Sapphira*<sup>k</sup> is not to be forgotten, who for withholding part of that money which was consecrated to God by their own gift, were by the severity of Gods iustice strooke dead, as invaders of Gods right: thus according to *Solomons* prouerb,<sup>l</sup> *It is a snare to a man that denoueth holy things* : and as a snare, first, it catcheth suddenly : secondly, it holdeth surely : and thirdly, it destroyeth certainly. Let our *Impropriaries* apply it, and learne to be wise by others harmes. Let them beware how they Iewishly with the spoiles of Christ purchase fields of bloud for themselves and theirs : For questionlesse the Churches goods haue proved more vntfortunate to the Gentrie of this land than

*Obiect. 4.*

*Resp.*

*In iure fori, non in iure cali. Aug. de vit. & morib. cler.*

<sup>c</sup> Dan. 3. 1-7.

<sup>d</sup> 1 Mac. 9. 54, 55, 56.

<sup>e</sup> 2 Mac. 3. 24, 25.

<sup>f</sup> & 4. 39, 41, 42. & 5. 15, 16.

<sup>g</sup> 1 Macc. 9. 54, 55, 56.

<sup>h</sup> & 13. 4-8.

<sup>i</sup> & 15. 30-34.

<sup>k</sup> Acts 5. 2.

<sup>l</sup> Prov. 20. 25.



euē did the gold of the Temple of *Tholossa* to the followers of *Scipio*, of which whoeuer caried any part away, neuer prospered after. This hath beene as that cole which hung at the peece of meat which the Eagle stole from the Altar, wherewith she fired her nest, and burnt vp her selfe and young ones. Had it not beene for this, it may be thought many a faire Family had at this day stood, which is now ruinated. God is as iust as euē, and detesteth this sinne as much as euē he did; and therefore, let such as will not leaue it and repent of it, assure themselues, that they shall speed as others haue done before them. To you then that haue any *Impropriations* in your hands, I say as *Daniel* did in the like case to *Nebuchadnezzar*, <sup>m</sup> *Let my counsell be acceptable to you, breake off this your sinne by righteousness: Make restitution of that which most vniustly you haue so long deteined, that so there may be a healing of your error.* Thou hast taken away the Churches dowrie, and spoiled her of it; now it were but reason, if thou shouldest make her a iointer to recompence the wrong offered, and the losse she hath sustained. But howeuer restore to God his owne, that God may restore to you your owne. For with what face canst thou expect an inheritance from Christ in heauen, who deteineest away from Christ his inheritance vpon earth? what you get by such a detiny shall be your farall destinie; you shall leaue the gold behinde you, but carry the guilt with you to euēlasting fire. And that which you deuoure here, you are like to digest in hell hereafter, except by *Restitution* you vomit it vp before. We doe not craue that you would with *Zachew* restore foure-fold (though it is apparant, that the tenths were got in old time from vs by most false and forged cauillations) we only craue our owne, we would aske no more, nor willingly take lesse: for our whole dutie is still required, then why should not our whole due be paid? And yet that the world may learne of vs contentednesse, as well by our practise as our doctrine,

<sup>m</sup> DAN. 3.

*Moneo ut reddatis Deo sua, ut Deus restituat vobis vestra.*  
*Chrys. in Matt. 3.*

*Multis in hac vita manducant quod postea apud inferos digerunt.* *Aug.*

*Mr. Crash. epist. Dedic. to Perk. treat. of the dutie and dig. of Min.*

Strine, we would for the present take in good part, and rest contented with a part of our owne: And some competent portions out of the *Impropriations* (proportioned to the quantitie of the charge imposed, and the gifts and paines required) would for a time be a reasonable satisfaction in our Ministerie, vntill our state found it selfe, either better enabled or more straitly tied in conscience to full restitution. And therefore let all such as haue *Impropriations* in their hands be hereby moued to make some restitution, in whole or part, as their estates may beare, as some already haue done to the disburdening of their consciences, and good example of others. But here I looke to haue that counsell giuen me which one did once giue *Luther*, when he first began to preach against the Popes vsurpation and tyrannie; *You had as good hold your peace: this wickednesse is so powerfull, that you will neuer preuaile against it: Get you to your studie, and say, Lord haue mercy on vs, and procure to your selfe no ill will.* Well; if the worst come, I can but speed as others haue done before me. I feare indeed I doe but beat the aire; for this deuill is not easily cast forth. The sonnes of *Zeruiah* are too hard for vs, vntlesse Christian Magistrates, who are <sup>n</sup> *nursing fathers* to the Church, doe by their power, with good <sup>o</sup> *Nehemiah*, worke a reformation, and compell them to bring their tithes againe into the house of God. It is the *Kings euill*, no hand but his can heale it. But as the Prophet said in another case, <sup>p</sup> *For Zions sake I cannot hold my tongue, and for Ieruselems sake, for the poore Churches sake, I cannot cease:* and I would to God that Gods Ministers were here *Boanerges* sonnes of thunder, to thunder out Gods iudgements against this horrible sinne of sacriledge: And that all we who haue any thing to doe with any of these persons (how great soeuer) would <sup>q</sup> *cry aloud* against them, and not spare, that if it be possible they might be rowfed and awakened out of this same sinne, which in many places causeth prophesying

<sup>n</sup> *I say 49.23.*

<sup>o</sup> *Neb. 13. 11, 12.*

<sup>p</sup> *I say 62.1.*

<sup>q</sup> *I say 58.1.*

<sup>c</sup> *Prom.* 29. 18.

<sup>c</sup> *Isay* 1. 23.

<sup>c</sup> *Amos* 5. 7, 12.  
& 6. 12.

<sup>u</sup> *Zeph.* 3. 3.

<sup>\*</sup> *Rom.* 10. 20.

<sup>u</sup> *Isay* 1. 23.

<sup>y</sup> *Hof.* 4. 18.

<sup>z</sup> *I Sam.* 12. 3.

<sup>a</sup> *Eccles.* 7. 15.

to faile, and consequently <sup>t</sup> the people perish.

Leaue we now the Church, and come we to the *Common-wealth*, and there we shall meet with more of this bloody generation. First, such as my text here especially speakes of, corrupt Iudges and Magistrates, <sup>t</sup> who iudge not the fatherlesse, neither doth the widowes cause come before them; (as *Amos* speaketh) who <sup>t</sup> turne iudgement into wormwood and gall, and the fruit of righteousness into Hemlocke: who afflikt the iust, take a bribe and turne aside the poore in the gate from their right. These the Prophet *Zephaniah* is not afraid to call <sup>a</sup> roaring Lions, and ravening Wolves. And our Prophet *Isaiah* being <sup>\*</sup> very bold, calleth them companions of theewes<sup>z</sup>; and why so? did they take purses by the highwaies? No, but they tooke bribes in their chambers: Every one loved gifts, and followed after rewards, &c. And (as the Prophet *Ioseph* speaketh) they loved to say with shame, <sup>t</sup> Give yee. Now I pray you, what difference is there betweene *Give yee*, and *Deliver yee*, except it be this; *Give yee* goeth often in chaines of gold, whilst *Deliver yee* lieth in fetters of iron: before God there is no difference betweene theewery and bribery. I doubt not but this kingdome will afford as worthie Iudges and Magistrates as any Land or people in the world: And as *In-  
stinian* said, so with a safe conscience many of our Rulers may, *They can lift up their hands cleane to God; to the King; and to the Law*: and make protestation with iust and vncorrupt *Samuel*<sup>z</sup>. *They haue defrauded none, they haue oppressed none.* Yet I wish (and therein (I hope) doe no man harme) that all could say so. Then would not *Iustice* be made a *hackney* to be backed for money, neither could a golden spurre doe any thing to bring her to the desired iournies end of iniury and wrong.

But oh the wickednesse of these times! wherein with *Solomon* we may obserue <sup>a</sup> many a iust man to perish in his righteousness, and the wicked to prosper in their wickednesse. Is a man well monied? then (saith the Pro-  
uerbe)

uerbe) he is too heauie to be cast: for what is wanting in the goodnesse of his cause, the greatnesse of the Fees will make vp: So that the rich may say vnto the poore, as *Æsops* Wolfe vnto the Sheepe, when they were in contention together; *Thou hast a better cause than I, but I haue stronger teeth than thou.* Gaine and rewards be the *Remora* to the ship of Iustice: Shee cannot now be called the *Speed*, but the *Delay*. A Motion this Terme, an Order next; and instantly all is crossed. A writ of Error puts all out of course. *Iethro* was not pleased (as it seemes) to see causes hang from<sup>b</sup> morning to euening: had he liued in these daies, how would it haue grudged him to see them hang from Terme to Terme, from yeare to yeare? And the best causes to be vsed as forelegges are by vnconscionable Chirurgions, held long in hand, not for the difficultie of the cure, but for the gaine thereof. The poore Client is faine to trudge vp this Terme, and next; emptying his purse with paying Fees to one and to another, and still the web of his suit is drawne out of a greater length, till he want weft to prosecute it; and so after all his paines and cost, is in the end enforced to let it fall: Or say he haue the day, yet he makes no sauing march, by reason the charges of his suit are greater than the costs that shall be awarded. Oh the vncertaine euent of suits, besides the trouble! I hope to see an end this Terme of my suit, saith the poore bloud-drawne wretch; when alas, he sees no end the next Terme, nor next after that; yea oftentimes, the next and next yeare is past first: His suit is a suit of *Durance*, almost an euermorling suit. And thus while the poore oppressed runnes to them, who should be as a<sup>c</sup> shelter from the winde, and a couert from the tempest: it oftentimes falls out, that (with the silly sheepe running in a storme to the hedge or thicket) they are so ensnared amongst the thornes and briers, as that they can hardly winde and wrest themselves out without losse of wooll and coat: what with *delaiies*, *demurres*, and a

*Pecuniosus dam-  
nari non potest.  
Cui vis est ius  
non metuit, imo  
obruitur vi.*

<sup>b</sup> *Exod. 13. 14.*

*Maiores expen-  
sarum sumptus  
quàm sententie  
fructus. Ælian.  
lib. 9. cap. 18.*

<sup>c</sup> *Isay 32. 2.*

<sup>d</sup> *Isay 33. 15.*

thousand trickes which money will finde out ; they lose their fleece, and carry away their flesh whole vpon their backes with much adoe. If this weather hold, many men will goe nigh to be of the minde that *Themistocles* was sometimes of, who professed that if two waies were shewed him, one to hell, and the other to the Bar; he would choose that which went to hell, and forsake the other. See then all you that are in place of Iustice, that you keepe your selues vntainted of this sin.<sup>d</sup> *Walke righteously, speake uprightly, despise the gaine of oppression, shake your hands from holding of bribes, stop your eares from hearing of bloud, and shut your eies from seeing euill.*

2. *Mercilesse and cruell Landlords* : who partly by racking and improuing of old rents, and that without the old minds of our forefathers (I meane their charitie) (for so it is lawfull to improve them) partly by enclosing of Greennes, Commons, Woods, (or other of the like) which appertaine of right vnto their tenants: partly by burdening them with cariages, and such like seruices more than was couenanted or agreed vpon: and partly by making their leases void, when it pleaseth them ; so that a Couenant to day, shall be none to morrow ; and that which is none now, shall be one anon ; they oppresse their tenants, grinde their faces, and sucke their blouds. The poore Farmer he is faine to endure the heat and burden of the day: he riseth early, goeth late to bed, eateth the bread of carefulnesse, and smeth with many a hungrie meale, nor being able to pare a morsell of bread to others, nay hardly able to giue food vnto his family ; and all that he does or can doe, is but as a prey to his greedie Landlord. *Good words*, it may be, *prayers*, they shall sometimes haue returned, as *God helpe you ; blisse you ; and giue you good of it. &c.* but if their prayers were worth a penny they would keepe them to themselves ; their tenants should not be troubled with them.

And herein they are like *Darius*, who praied for *Daniel*

*Pactū non pactū  
est, non pactum  
pactum est quod  
illis libet. Plant.*

*niel*

niel \* that God would deliuer him, when he himselfe sends him to the Lions denne. These are *Oppressors*, and such ones as God hath sworne † to take away with hookes, and their posteritie with fish-hookes.

\* Dan. 6. 16.

† Amos 4. 2.

3. *Ingressors*; whose practise is to compasse sea and land to get a commoditie into their hands; which hauing once obtained, they set a price vpon it as large as their owne consciences: Or else hoard it vp only to make a dearth without a scarcitie. I deny not but it is lawfull to buy the ouerplus of any commoditie, and when mens turnes are serued in times of plentie, to take the residue (as *Ioseph* did) that in time of dearth he may haue to helpe the Common-wealth, with some good and moderate gaine to himselfe also: But these in stead of laying vp to preuent a dearth, doe hoard vp to procure one; which time is the *Ingressors* day, wherein he doth enrich himselfe with the spoile of the poore. Against these very persons *Amos* thus prophesieth; \* *Hear ye this oh you that swallow up the poore, that you may make the needie of the land to faile; saying, when will the new moone be gone that we may sell corne? and the Sabbath, that we may set forth wheat, and make the Ephah small, and the Shekell great, and falsifie the waights by deceit? and buy the poore for siluer, and the needie for shoes; yea and sell the refuse of the wheat?* They had long (as it may seeme) kept vp the corne for this purpose, that it might grow deare; and now they had a time to serue their turne in, and they must set it to sale in all haste, so that they thought the new moone and the Sabbath daies appointed for Gods owne seruice, too long vntill they were a selling: And now they intend to prey vpon the poore, for they will sell little for much; lessening the measure, and enhancing the price. The poore shall buy the refuse deare, which is little worth, and sell themselues cheape, euen in a manner for old shoes to pay for it. Here God sent corne, and the deuill sent garners: Nay, in some sort they were worse than the very

\* Amos 8. 4, 5, 6.



<sup>b</sup> *Matth 4.*

*Iul Solin. cap. 23.*

<sup>i</sup> *Isay 59.7.*

<sup>k</sup> *Ezek 22.12.*

<sup>l</sup> *Exod. 22. 25.*

Deuill himselfe: for he seemed to haue some charitie in him, when he would haue had Christi<sup>b</sup> to turne stones into bread, and so make a plentie in time of scarcitie: but these endeouored, what in them lay, to make a scarcitie in the midst of plentie, turning bread into stones, a trickie beyond the Deuill. Are not these Oppressors?

4 *Usurers*, who may well be compared to the *Timber-worme*, which to touch is as soft as silke, but hath teeth so hard, as that it eats the Oake: Or like the *Beaver*, which biteth so fore, as that hee neuer looseth his teeth vntill hee haue broken the bones. It may be truly said of these, <sup>i</sup> *Desolation and destruction is in their path*: wherefoeuer they set foot, they make hauocke of all. The Prophet *Ezekiel* doth hedge in this sinne betweene Bribery and Extortion: <sup>k</sup> *in thee haue they taken gifts to shed blood. Thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by Extortion, and hast forgotten me, saith the Lord: therefore I haue smitten my hands at thy dishonest gaine.* And in another place we shall finde, that, *Is and Oppression is made both one*; <sup>l</sup> *If thou lend money to my people with thee, thou shalt not be an Usurer, thou shalt not oppresse him.* Thus by Gods owne testimonie these are Oppressors. Not vnaptly may we compare the *Usurer* to the *nether Millstone*, which is slow and stirres not; he sits at home and spends his time in a deuillish *Arithmeticke*, in *Numeration* of houres, daies, and moneyes, in *Substraction* from other mens estates, and *Multiplication* of his owne, vntill hee haue made *Diuision* betweene his soule and heauen, and diuided the earth to himselfe, and himselfe to hell. His *Broken* we may compare to the *upper Millstone*, (without which the nether Millstone may seeme vnprofitable) that is quicke and stirring, and runnes round: The *Poore* (like corne) who betweene both these is grinded vnto powder. Surely it is for our sins that God suffers *Usurers* amongst vs: It may be he suffers these a while, as he did the *Canaanites* in *Israel*, lest the

the wilde beasts should breake in vpon them; lest pride and a full estate should spill mens tonnes: yet wee may safely say of these, as *Iosua* did of those, *they are prickes in our sides, and thornes in our eyes.* Now the mercie of God rid vs of them. Let them bring what *Excuses, Apologies, Mitigations, Evasions, or Distinctions* they possibly can inuent: let them reply, *Vsury is no sinne, many learned men are of this opinion:* yet what are they the better, if God himselfe be not of the same minde those learned men are of? And let them tell me if their consciences can be so satisfied. Would not the greatest Vsurer willingly giue an hundred pound bag to be secured in this point? It is not safe wading farre in a questionable water. Oh yet that there were hope with any sayings to moue, then I would spend some time, and take some paines in perswading these men, who deale altogether in letting out their money to men; their time to Mimmion; their body to pining; their minde to repining; their soule to Satan: that they would fall to restoring, because the sinne is retained vntill the gaines of Vsury be returned. Which saying though it seeme hard, yet it is most true. And what though they should in so doing restore all they haue? I would tell them as the Prophet did *Amasai*, *The Lord is able to giue thee more than this.* A mansion in Gods kingdome is worth all thy cash. But I speake to the belly that hath no cares. Shew me the Vsurer (except *Zacharias*) that euer repented truly: for as *Humilitie* is the repentance of *Pride*; so is *Restitution* of this sinne. I doubt not but there are some, but they will be as daintie dishes in heauen, as Venison is on a Plowmans table. Wherefore I will forbear any further dealing with these, and rather speake in generall to all Oppressors of what kinde soeuer; (and so hasten to an end) Let all such know as vse any kinde of iniustice, *vi* or *dolo*, by force or fraud, against the poore and needie, who are no way able to withstand them, that they slay their skins off, they grinde

*Non remittitur  
peccatum, nisi re-  
stituatur abia-  
tum, Aug.*

*m 2 Chron. 25. 9.*

A&ts and Mon.  
pag. 233.

<sup>n</sup> *Isay* 3. 14, 15.

<sup>o</sup> *Ier.* 22. 13.

<sup>p</sup> *Micah.* 2. 1, 2.

<sup>q</sup> *Hab.* 2. 12.

Stow in his  
Summary.

*Glanuil.* lib. 7. de  
leg. & consue.  
*Angl.* cap. 37.  
Extra del Jur.  
cap. Quia in om.

<sup>r</sup> *Matth.* 25. 41.

Verse 42.

grinde their faces; yea eat their very flesh, as sometimes that poore leane widow told *Baldwin*, an *Archbishop* of *Canterbury* (when she heard him boasting that he had neuer eat flesh in all his daies) that he had eat vp hers in taking away her Cow, whereby shee liued. And let them call to minde the fearefull woes that are thundered out against them for this sinne. There is a <sup>n</sup> *Woe* from *Isaiab*: a <sup>o</sup> *Woe* from *Jeremiab*: a <sup>p</sup> *Woe* from *Micah*: a <sup>q</sup> *Woe* from *Habbakkuk*. Woe and alas then, that such can be secure. Oh that such would now at length call themselves to account for their oppressions, that some remorse might be wrought in their hearts, if it were possible! Such as these in former times haue bene executed, as the cues are now amongst vs. *Caillus*, a *British* King, hung vp all oppressors of the poore: And after him King *Edward* (commonly called good King *Edward*) banished such the Land: And by the ancient Lawes of England the goods of oppressors, dying without restitution, were forfeit to the King, and all his lands vnto the Lord of the Towne. And it is apparant by the Canon-law, that heretofore they haue bene denied Christian burial. Were the same lawes still in force, vndoubtedly it would be a good restraint. And yet what is all this to expulsion out of Gods Kingdome? Oh that these would bethinke them of that dreadfull day of reckoning, and of that terrible sentence which shall be then denounced; <sup>r</sup> *Depart you cursed into everlasting fire, prepared for the Deuill and his angels.* There is the *Reiellion*. For, *I was an hungrie, and you gaue mee no meat: I was thirstie, and you gaue me no drinke: I was a stranger, and yee tooke me not in: naked, and yee clothed me not: sicke and in prison, and yee did not releue mee.* There is a *Reason* of their *Reiellion*. Oh then how fearefull will their case be, against whom the Iudge may thus proceed in sentence? *Depart from mee you cursed into everlasting fire, prepared for the Deuill and his angels: for I had meat, and by force you tooke it from mee: I had drinke,*

drinke, and you spoiled mee of it : I had a house, and you thrust mee out of doores : I had clothes, and you pulled them from my backe : I was in health, and you made mee sicke : I was at libertie, and you imprisned me. For if by that sentence they be damned, who haue not done the *workes of mercie*; much more shall they be damned, who haue acted the *workes of crueltie*. If by that sentence they be damned, who haue not *succoured* nor *releued* the poore ; much more shall they be damned, who haue *oppressed* and *crushed* the poore. To winde vp all in a word (and so to turne the vie from *Reprehension* to *Exhortation*) <sup>c</sup> Let no man from henceforth *opresse* nor *despise* his brother ; for the Lord is the *auenger* of all such things. Let vs all so carry our selues, as that with blessed Paul we may glory as he did : <sup>c</sup> We haue wronged no man ; wee haue consumed no man ; wee haue defrauded no man. And so I leaue this (which especially respects the *Agent*) and cometo what remaines, which especially respects the *Patient*.

*Behold a cry* ] i. of the poore and needy ; of the fatherlesse and widow, and such as were oppressed. Here we see,

*The eyes of the oppressed ascend vp into the Almightyes eares. He heares their groanes, and beholds their grievances.*

The Lord told *Moses* as much when he called him to be the deliuerer of his people Israel ; <sup>u</sup> I haue surely seene the affliction of my people which are in Egypt, and haue heard their cry by reason of their task-masters, for I know their sorrowes. Now therefore behold, the cry of the children of Israel is come vnto me : and I haue also seene the oppression wherewith the Egyptians oppresse them. Afterwards when God forbad his people to oppresse the stranger, fatherlesse, and widow, he addeth this as a reason, <sup>\*</sup> I will surely heare their cry. *Iob* auoucheth as much as I haue deliuered, <sup>\*</sup> They cause the cry of the poore to come vnto him, and he heareth the cry of the afflicted. So doth

<sup>c</sup> 1 Thess. 4.6.

<sup>c</sup> 2 Cor. 7.2.

*Text.*

*Doctr.*

God heares the cries of the oppressed.

<sup>u</sup> Exod. 3.7.

*Vers* 9.  
and Cap. 2. 23, 24

<sup>\*</sup> Exod. 22. 23.

<sup>x</sup> Iob 34. 28.

<sup>y</sup> Psal. 34. 17.

<sup>z</sup> 1. Tim. 5. 4.

Reas. 1.

<sup>a</sup> Luke 18. 4.

Reas. 2.

<sup>b</sup> Psal. 68. 5.

<sup>c</sup> Gen. 18. 25.

Vse 1.

<sup>d</sup> Psal. 10. 17.

<sup>e</sup> Lament. 3. 27,  
28, 29.

<sup>f</sup> Psal. 39. 9.

<sup>g</sup> Psal. 109. 4.

Acts 7. 60.

Luke 23. 34.

<sup>h</sup> Omnis namque  
iniquitas apud  
secreta Dei iudi-  
cia habet voces  
suas. Greg. Mor.  
5. cap. 8.

doth the Psalmist, <sup>y</sup> *The righteous cry, when he is thus oppressed, and God heareth him.* S. James likewise confirmeth it; <sup>z</sup> *Behold the hire of the labourers which haue reaped downe your fields, which is of you kept backe by fraud, crieth: and the cries of them which haue reaped are entred into the eares of the Lord of Sabbath.*

And how can it be otherwise? For marke our blessed Saviours owne argument; <sup>a</sup> *If importunate clamour preuaile with the must Iudge, who neither regardeth man nor feareth God: shall not God much more auenge his owne elect ones that cry day and night unto him, for the wrong that is done unto them, through the oppression of the mighty: I tell you (saith our Saviour) though he forbear long, yet at length he will doe it.*

Dauid furnisheth vs with another Reason; <sup>b</sup> *A father of the fatherlesse, and a Iudge of the widow is God in his holy habitation.* These are his Clients, he hath taken them into his protection; he is become their Iudge; and <sup>c</sup> *shall not the Iudge of all the world doe right?*

This neerely concernes both oppressors, and the oppressed. As for oppressors, they had need be well aduised what they doe: for if they continue in their cruelty, the poore must needs sigh and cry, and God will heare them; which if he doe, he will cause their oppressors to heare of him; <sup>d</sup> *He will iudge the fatherlesse, and the oppressed, that the man of earth may no more oppresse.* Or suppose that they themselues cry not, but <sup>e</sup> *sit downe by it,* and thrust their mouthes *in the dust,* <sup>f</sup> *swallowing their griefe with silence,* yea praying for them, <sup>g</sup> *who persecute and oppresse them, rather than putting vp any bill of complaint to God against them; yet the sinne it selfe will cry, though they be silent.*

*Clamitat in cælum vox sanguinis & Sodomorum,  
Vox oppressorum, merces retenta laborum.*

Euery sinne indeed hath its voice to discover it selfe to God (saith one <sup>h</sup>: ) and not a voice only; but feet also, yea and wings too, to make way and speed into heauen

for

for vengeance: but yet there are foure sinnes, and but foure (as is obserued <sup>i</sup>) mentioned in Scripture, that are said to cry. The first is *Homicide*, murder or manslaughter, whereof Almighty God thus speaketh vnto Cain, <sup>k</sup> *The voice of thy brothers blond crieth vnto mee from off the earth.* The second is *Sodomie*, a sinne against nature, whereof the Lord speaketh thus vnto Abraham, <sup>l</sup> *Because the cry of Sodome and Gomorrha is great, and because their sinne is exceeding grievous, I will goe downe now and see whether they haue done altogether according to the cry which is come vnto me.* The third is this of *Oppression*, as the places before quoted shew; as also that of *Habakkuk* <sup>m</sup>, where the very timber and stone from the building that is founded vpon fallhood and oppression, is said to cry for vengeance from heauen. The fourth is, *The keeping backe of the labourers hire*, as that place euen now brought out of *S. Iames* <sup>n</sup> for the prooofe of our point, witnesseth. These sinnes are not only *vocall*, but *importunate*, they will haue no nay, but hale downe iudgements vpon the heads of the miserable authors, and wretched actors of them. So then it is impossible for oppressors to escape vnpunished: and howeuer vengeance may seeme limpingly to pursue them, yet it will ouertake them in the end without repentance hinder.

As for the poore oppressed, this may serue for their comfort; and it may teach them patience. He that is ouerswayed with might against equitie & right in some one Court, yet is not out of heart nor hope so long as he may appeale to some other that is higher; especially if he be perswaded of the integritie and vprightnesse of that Iudge to whom he makes *Appeale*. Art thou then wronged and iniured by the mighty? yet be not discouraged, for though thou canst haue no helpe at mans hand, yet there is a higher to whom thou maist appeale, euen God in his holy habitation, who beholds thy troubles, heares thy sighes, bottles vp thy teares, is acquainted

<sup>i</sup> Aquin. in Lac. 5. 4.

<sup>k</sup> Gen. 4. 10.

<sup>l</sup> Gen. 18. 20.

<sup>m</sup> Hab. 2. 11, 12.

<sup>n</sup> Iam. 5. 4.

*Vse 2.*



° Psal. 12. 5.

P Psal. 66. 12.

q Isai. 35. 3.

r Luke 21. —

Bernard.  
Vega.

Pontas.

ted with all thy griefes, and will right thy wrongs: ° *For the oppression of the poore, for the sighing of the needy, now will I arise, saith the Lord, I will set him at libertie from him that puffeth at him.* Heare this you fatherlesse and widowes, you poore and needy ones: and albeit these mighty Nimrods ride over your beads, P and plow upon your backs, making long furrowes there, and thus wound your flesh, yet let them not wound your patience; but q *let your weake hands be strengthened, and your feeble knees confirmed: for behold your God will come with vengeance, your God will come with recompence.* Commit therefore your cause to him who iudgeth righteously; and see you allswage your grieve and sorrow when you are thus oppressed. He will come, he will come assuredly in due time; he will come and deliuer you from out the pawes of the bloud-thirstie and cruell man. Though *Passion* therefore possesse your bodies, yet let r *Patience* possesse your soules.

And now for the *Ecce*, which is here twice vsed, *Behold* oppression, *Behold* a cry: once vsing it is not enough; *Behold*, and *behold* againe. One cals this a starrie note. Another compares it to a hand in the margent of a booke pointing to some thing of great succeeding consequence. Another compares it to the sounding of a trumpet before some proclamation. Another to the ringing of a bell before the Sermon of some famous Preacher. And indeed as often as it is vsed (for it is vsed six hundred times in Scripture) it is neuer vsed but in matters of great moment, worthy of our deepest and most serious obseruation, being still put for a word of wonder and note of admiration. So here; *Behold the wonderfull and unspeakable mercy and goodnesse of the Lord towards this his Vineyard:* how great things he had done for it, and what meanes he vsed for the prosperitie and welfare of it; yea in euery one of the former particulars *behold* it. Again, *behold the horrible ingratitude of this his Vineyard:* Ingratitude in its full proportion,

proportion, with all the dimensions of its vgly stigmatike forme, in it behold. Yea we may moue attention from this word to all that hath beene said: For there is nothing in this *Song*, but deserues to haue this Character *Behold* to be stamped on it. Consider well of all this Scripture; examine euery parcell; let not one iod or tittle passe away vnregarded. God hath commended, yea recommended what is here taught vnto vs with this remarkable note, *Behold, yea behold againe*. See therefore that you haue beene here present with your minds, as well as with your bodies. And all you that are here present, behold from the highest to the lowest, for it deserues deepe pondering vpon. <sup>f</sup> *Let him that hath*

*cares to heare, heare: And<sup>e</sup> let him that readeth consider. Euen so<sup>u</sup> consider we what hath beene said, and the Lord giue vs understanding in all things.*

<sup>f</sup> *Matth. 13. 9.*

<sup>e</sup> *Eccl. 24. 15.*

<sup>u</sup> *2 Tim. 2. 7.*

FINIS.





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## FINIS.



Rogers, Nehemiah

*1729*  
THE  
WILD VINE:

OR,  
AN EXPOSITION ON  
ISAIAH'S PARABOLICALL  
Song of the Beloued:  
*Isa. 5. 1, 2, 3, &c.*

By NEHEMIAH ROGERS, Pastor of  
Messing in Essex.

*Yet I had planted thee a noble vine, wholly a right seed: How  
then art thou turned into the degenerate plant of a strange  
vine unto me? Ier. 2. 21.*



LONDON,  
Printed for Edward Brewster, and are to be sold at his Shop at the  
Signe of the Bible, at the great North doore of  
Pauls. 1632.



*Nos aper auditu  
præcellit, aranea  
tactu, Vultur  
odoratu, lynx vi-  
su, simia gustu.*

idle ruant) to his A.B.C. to learne the glory, good-  
nesse, and providence of the Creator, by looking vp-  
on it; neither are we able to learne so much as the crea-  
ture can teach vs when we ply our lesson hardest. Con-  
sider we how farre the creature doth excell man, and  
that not only in *naturall faculties*, as the *Ape* in *ta-  
sting*, the *Spider* in *touching*, the *Lynx* in *seeing*, the  
*Boue* in *hearing*, the *Vulture* in *smelling*, &c. (wherein  
we come not nigh them) nor yet only in *naturall gifts*  
and qualities of the body; as the *Horse* in *strength*,  
the *Roe* in *swiftnesse*, the *Leon* in *courage*, &c. (wherein  
wee are not able to compare with them) but also they  
farre excell vs in *many vertues*; as the *Dove* in *simplic-  
itie*, the *Storke* in *kindnesse*, the *Dog* in *fideliſie*, the  
*Oxe* and the *Aſſe* in *thankfulnesse* and *obedience*; in all  
which we come farre short, and wherein they may be-  
come our Tutors. Not to ſpeake of the *Spider*, which  
(ſay ſome) taught man firſt to *weave*; nor of the *Eagle*,  
which (ſay others) taught man firſt to *build*; nor of that  
ſame *Egyptian* bird *Ibis*, which (as others hold) gaue  
knowledge to *Phyſicians* how to *uſe* the *gliſter* (for  
theſe are but coniectures.) We haue ſcene enough to  
humble vs, yea euen the proudeſt of vs, ſeeing in many  
good things they now excell vs, though indeed in vice  
and euill wee excell them all, being by our ſinne be-  
come more cruell than the *Wolfe*, more craftie than the  
*Fox*; more *envious* than the *Serpent*, more *venomous*  
than the *Adder*, more *prond* than the *Peacocke*; yea  
all vices which are but ſeueral in beaſts, are muſtered  
and croopt together in vs. And this is our naturall  
condition.

*Vſe 2.*

It may ſerue likewise for *reprehenſion*, in that wee  
haue ſuch emptie hearts, and heads, when in euery cor-  
ner we haue ſo many teachers to informe vs and inſtruct  
vs. The plea of *ignorance* is a common plea and go-  
eth for currant: Alas Sir we are ignorant and not booke-  
learned, we want teachers, &c. And this is the ſtrong-  
eſt

gest pillar and prop that many haue. But how is this possible? Doth not the great booke of the creatures (tearmed aptly by some, the *Shepards Kalender*, and *Ploughmans Alphabet*) lie open, in which euen the most ignorant may runne and reade? Doe not the Heauens and those celestiall Orbs that are placed therein, plainly catechize thee in the first elements of religion, and teach thee that *there is a God*, and that this *God is but one*, and that this one *God excelleth all other things both in might and maiestie*, and that *hee will be worshipped, &c.* And indeed, the whole world is nothing else but *God exprest*. Can men then plead ignorance? *Aske now the beasts (saith Iob) and they shall teach thee, and the fowles of the aire, and they shall tell thee: Or speake to the earth, and it shall teach thee, and the fishes of the Sea shall declare vnto thee.* Look about thy head, below thy feet, on thy right hand, and on thy left hand; all thou seest would enforce thee, if thou hadst a heart to learne. The rudest rusticke hath his *horse and plow*, his *earth and seed*, to instruct him in his duty: All which leaue not God without witness, leaue men without excuse, as they did the Gentiles, who because they knew not God according to those meanes, neither honoured they him according to that naturall knowledge gotten by those meanes, were giuen vp to vile sinnes and grieuous punishments. Oh then! that we were as ready to learne good lessons, as these kinde of tutors are to teach vs them, how much better should wee be than now wee are? They will leaue when they are corrected, but man waxeth worse and worse when hee is reproofed. Wee lay load vpon an *Ass* (saith *Bernard*) and he careth not because he is an *Ass*; but if you offer to thrust him downe some steepe hill, or to driue him into the fire, hee holdeth backe and shuns it all he can, because he loueth life and feareth death: whereas wretched man, more blockish and senselesse than the very *Ass*, more brutish than the

*De Baras, 1.  
Day 1. Week.  
Hab. 2. 2.*

*Rom. 1. 20.*

*Vniuersus mundus nihil aliud est quam Deus explicatus. Cusan.  
Iob 12. 7, 8.*

*Rom. 1. 20, 28.*

*Isay 1. 5.  
Oneramus Asinum & non curat quia Asinus est. At si in ignem impellere, si in foueam precipitare veis, cauet quantum potest, quia vitam amat & mortem timet. Bern. de diuers. 12.*

brutistest of beasts, hath no feare nor dread of that which will be his eternall bane; and bring euertlasting damnation vpon him. And if such as doe not further their saluation by the creatures are iustly to be taxed; then much more cause haue wee to condemne such, as hasten their perdition by them, vsing or rather abusing them to excelsse and riot, eating to gluttonie; drinking to drunkennesse; spending their wealth to the maintenance of pride and wantonnesse. Surely the damnation of such sleepest not.

*Vse 3.*

A third vse is for *Instruction*, that we so vse and behold things earthly, as that thereout we draw some heavenly lesſon; for there is a double vse of euery creature: the one is *naturall*, the other *spirituall*: If we content our selues with the naturall vse without the spirituall, we doe not take the one halfe of that comfort in the creature which God gaue it for. And indeed what doe we more than the bruiſt beaſt, which hath a carnall and naturall vse of the creature as well as we? Let vs then no longer be like children who looke vpon the pictures and babies in their bookes, and gaze vpon the gilded leaues and couer, neuer looking to their lesſon which they should learne therein: But let vs doe as Trauellers in a forraine countrie, make euery thing we see a good instruction, and euery action a stirrop to heavenly meditation; translating the booke of nature into the vse of grace: which vnlesse we doe, how can we comfortably thanke God for the vse of his creature? they being by vs but abused when they are halfe lost: Yea, God is wronged, and our owne soules most of all iniured when the creatures are so neglected. And therefore now at length (for better late than neuer) learne to picke your bones cleaner, and sucke more sweetnesse out of the creatures than heretofore you haue done.

*Tent.*

*My welbeloued.]* We see then who was the *Visitor* or *Husbandman*; and he was no other than this welbeloued, *God himselfe*. So then the point is euident:

*God*

God is the Husbandman of his Church : He it is that husbands it; <sup>p</sup> *I the Lord doe keepe it, I will water it every moment* (saith God) *lest any hurt it, I will keepe it night and day.* And so *S. Paul* telleth the Church of Corinth, <sup>q</sup> that they were Gods tillage or husbandrie. This our blessed Sauieur doth there intimate when he saith, <sup>r</sup> *Every plant that my Father hath not planted shall be rooted vp: and elsewhere in plain termes auouch, I am the true Vine, and my Father is the Husbandman.* Thus the point is proued : & yet that it may be further cleared, a question would be answered; for some may demand, whether Gods Ministers are not husbandmen ? Are not they to <sup>t</sup> set, sowe, plant, pluck vp; and <sup>u</sup> to dresse this Vineyard? How then can God be said to be the husbandman therof?

I answer, God is the principall, they are but subordinate and inferiour, being called of him and set a worke by him : they are not <sup>\*</sup> *Lords of the heritage of God*, but seruants and vnder-workmen, being taken in as <sup>\*</sup> *Labourers*, who (when the euen is come) shall from this Lord of the Vineyard <sup>y</sup> receiue their hire. God is the chiefe Lord and owner ; he directes and rules the other, and prospers their worke as it pleaseth him. So then the former point still remains good, *God is the Husbandman of his Church.*

Now here me thinks I haue a good occasion to speake something in commendation of this Vocation of Husbandrie ; seeing God singlet out this calling to set forth his owne care and paines by : what exception can be taken against it, when God himselfe so highly honours it ? *Mercers, Goldsmiths, Jewellers*, and others of the like ranke, are not so often mentioned in Scriptures as these are : neither doth God so much credit them, in so often resembling himself vnto them. And yet alas ! how is this profession disdained ? and how are such contemned as *bindes and clowes*, &c. who are professors of it ? And what man almost so meane, but he scornes to be of it or put his childe vnto it ? and yet

God

*Docr.*

God is the Churches Husbandman.

<sup>p</sup> *Isay 27.3.*

<sup>q</sup> *1 Cor. 3.9.*

<sup>r</sup> *Matth. 15.3.*

<sup>t</sup> *Iohn 15.1.*

*Quest.*

<sup>t</sup> *Ier. 1.10.*

<sup>u</sup> *Luke 13.7.*

*Resp.*

<sup>\*</sup> *1 Pet. 5.3.*

<sup>\*</sup> *1 Cor. 3.9.*

<sup>y</sup> *Matth. 20.8.*

*Use 1.*

<sup>a</sup> Gen. 1.8.<sup>a</sup> & 4. 2.<sup>b</sup> Dad on Prov.

11. vers. 11.

Use 2.

<sup>c</sup> Cant. 8. 13.<sup>d</sup> Deut. 32. 10.

11, 12.

Use 2.

<sup>e</sup> Prov. 24. 30.

31.

God himselfe assigned it to <sup>a</sup> Adam; and <sup>a</sup> Adam made a choice of it for his eldest sonne. Surely it is righteous with God (as <sup>b</sup> one saith well) that tillage is so much decaied, when it is no more regarded: and that there should be so much daily detracted from the imployment of men, because there are so few men that are willing to be imployed in it. But I am loth to step too farre out of my way to salute a friend.

This point sets forth vnto vs the excellent priuiledge and prerogatiue of the Church; forasmuch as it hath such a keeper and dresser as the Lord himselfe is, to watch ouer it and husband it: this is the Churches royaltie, and who can compase with her herein? Neither is this prerogatiue meerey titular, but very commodious and profitable: For he is not non-resident vpon his garden, but he <sup>c</sup> dwelleth in it to preserve and guard it by his power. Great was Gods care for Israels safetie, as Moses sheweth, for <sup>d</sup> He led him about, he instructed him, he kept him as the apple of his eye. *As an Eagle stirreth up the nest, fluttereth ouer her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did leade him:* But the ground of all was, *The Lords portion is his people, Iacob is the lot of his inheritance.* How blessed a thing then is it to be within the hedge and pale of Gods Church? For then we see God becomes our husbandman; he protects vs and defends vs from all euils and dangers, and provides for vs whatsoeuer shall be needfull, as hereafter we shall see more largely and particularly.

And secondly, hence we may haue a ground of triall whether we be true members of the Church of God or no: We may thus know it; if Gods husbandry appeareth in our soules: And for this purpose heare a Parable, <sup>e</sup> *I went by the field of the slothfull, and by the Vineyard of the man void of vnderstanding: And loe it was all growne ouer with thornes, and nettles had covered the face thereof, and the stone wall thereof was broken downe.*

downe. Thy heart is this field ; examine now what growes in it : *Doe thistles grow in stead of wheat, and cockle in stead of barley ? (as Iob speakech)* Doe the thornes and nettles of hard-heartednesse and hypocrisie, pride and blasphemie, profanenesse and impietie ? doth beastly drunkennesse, filthy whoring and vncleanesse, chambering and wantonnesse, or the like to these, couer the face thereof ? why then be thou assured, an ill husbandman owes this ground ; it is the enuious man the deuill that sowes these seeds, and husbands such plats as these. But on the contrary, is the fallow ground of thy heart turned vp ; and is the stoninesse thereof taken away ? Are those brambles and bryars, (noysome lusts, and strong corruptions) which formerly grew therein, now weeded vp, and cast out ? And art thou senced in with good purposes and resolutions for time to come ? and doth this wall stand firme and sure ? why then assure thy selfe thou art one of Gods chosen closes ; a true member of that Church whereof he is the husbandman ; for he husbands it, and only it. And in that his tillage and husbandry is so effectuell in thee, questionlesse, thou art not only in it as many are ; but of it as few are. Sticke this as anosegay in thy bosome.

f Iob 31.40.

Thirdly, this may admonish euery one that liues in the Church, and professe themselues to be members of the Church, patiently to suffer themselues to be husbanded by the Lord ; enduring all things with much meeknesse and quietnesse, which he in his wisdom hath ordained to breake vs vp withall, and to make vs faire and fruitfull. The earth we see is cut and wounded with shares and cultures (and therefore called earth) yet is patient to suffer it, and returnes fruit to those that plowed it. Let *Earth* teach *Earth* : *Terra quam terimus*, she Earth we teare, may instruct *terram quam gerimus*, the Earth we beare, this lesson of contentednesse. And let none thinke it is better to haue their hearts lie waste than to be thus broken vp ; for a barren estate is a wo-

Use 3.

*Terra quia teritur.*

full



m Heb. 13. 11.

Vse 4.

full and cursed estate, and there can be no comfort in it. Doth God then come vnto thee himselfe with his pruning hooke in his hand, and cut thee neere, yea so neere that in thy sense and iudgement there is no hope of euer after flourishing? well, yet be content: for thus deales the Vinitor with the most generous plant; he oftentimes prunes it so close, as that in sense and reason it were vtterly dead, and cleane kild; yet it reuiues againe, and after this, is more richly laden than euer it was before. And so, albeit <sup>m</sup>no chastisement seemeth ioyous for the present, but grievous; yet it afterwards bringeth with it the pleasant fruit of righteousness. Or doth he send his deputies the Prophets to thee with the plow and harrow of the Law, to breake vp that heathy ground of thy heart, and turne vp the weeds of sinne by the very roots, that they may neuer more reuiue? why then subiect your selues to be directed by their care and paines without repining; remembering still your hearts as of themselues will neuer yeeld any other fruit than weeds, or grasse at the best: needs then must they be accursed, if you refuse to haue them by these husbanded that they may grow fruitfull.

Lastly, this may serue for a direction to vs, to whom to goe and make complaint when the Vineyard is wasted, or any way annoyed by the *Boare of the forest*, or *wilde beasts of the field*; Make God acquainted with it, and tell the *Vine-dressers*. Gods Ministers, thereof, and will them tell their Master, that he may take some order for his Vineyards safetie. Yea dost thou or any other member of the Church need husbanding? Then goe to God and tell him of the barrennesse of thy heart, and with a holy boldnesse vrge him with his care and paines: Say thus, or in this manner to him; *Ab Lord, how barren is my soule of what is good? How fruitfull is it in what is bad and naught? What ignorance, pride, senselesnesse, security, growes there, where knowledge, humilitie, zeale, patience, and other such like graces ought to grow? Now since*

since thou hast taken the charge upon thee to be the Husbandman of thy Church and people, husband thou this heart of mine, and be mindfull of me, oh my God: Let it not be thought an ill husband owes it, or one that is negligent and slothfull in his businesse; but let thy care appeare in dressing of it, that the fruits of all heavenly graces may abundantly spring forth and grow to the praise and glory of thy name.

And so much of the Husbandman: A word or two of his Possession.

Hath a Vineyard ] This Vineyard is the Church, as we haue seene before, together with the reasons of the similitude: The obseruation is,

The Church is Gods heritage. For the further prooffe thus we reade; <sup>a</sup> Destroy not thy people and thine inheritance which thou hast redeemed: Yet they are thy people and thine inheritance which thou broughtest out. <sup>o</sup> The Lords portion is his people, Iacob is the lot of his inheritance. <sup>p</sup> The Lord hath anointed thee to be Captaine of his inheritance (saied Samuel to Saul.) <sup>q</sup> They haue drinen me this day from abiding in the inheritance of the Lord (saith Dauid.) <sup>r</sup> Why wilt thou swallow up the inheritance of the Lord (saied that same wise woman vnto Iob when he battered the walls of Abel.) <sup>s</sup> Remember thy congregation which thou hast purchased of old, the rod of thine inheritance, this Mount Sion wherein thou hast dwelt (saith the Psalmist.) And againe, <sup>t</sup> Saue thy people and blesse thine inheritance, feed them also, and lift them up for ever. Ye the Lord of Hosts shall blisse saying, <sup>u</sup> Blessed be Egypt my people, and Israel my inheritance.

Now for Vse; let vs hence take notice, whence it is that the deuill doth so molest the Church; and see the reason why the wicked doe so afflict her: It is not so properly for their owne sake as for the owners: They maligne and spight it, because God doth countenance and grace it, as being the Lord and possessor of it. An enuious man we know will mischief the bruit beast of him

*Text.*

*Doct.*

The Church is Gods inheritance.

<sup>n</sup> Deut. 9. 26, 29.

<sup>o</sup> Cap. 32. 9.

<sup>p</sup> 1 Sam. 10. 1.

<sup>q</sup> 1 Sam. 26. 19.

<sup>r</sup> 2 Sam. 20. 19.

<sup>s</sup> Psal. 74. 2.

<sup>t</sup> Psal. 28. 9.

<sup>u</sup> Hsa. 19. 25.

Reade Psal. 33.

12. & 78. 70, 71.

& 79. 1, 13. &

94. 5. & 106. 5,

40. 15. 47. 6. Jer. 2.

7. & 3. 19. & 12.

7. 1 Pet. 5. 3.

*Vse 1.*

him he beares a spleene vnto ; and will not sticke to wrong his very dogge, and all to despight the owner. Dost thou then persecute the Church, or any member of the Church ? The more wretch thou, for let me tell thee, thy hate is not originally and properly to them, (pretend what thou wilt pretend) but to God himselfe, whose inheritance they are.

*Vse 2.*

\* 1 Cor. 6. 19, 20.

And secondly, seeing the Church is Gods inheritance and peculiar possession, let none that professe themselves to be of the Church, giue themselves from him to any other; but let vs liue to him, and die to him, for whose vse we are enclosed. \* *Ye are not your owne, therefore glorifie God in your soules and bodies* (saith the Apostle) *for they are his.* If his ; then not the worlds ; nor the fleshes ; nor the deuils. Why then doe we suffer these or any of these to sowe tares and corrupt seed in Gods closures ? Why doe wee endure the plants of wickednesse to be set in his field ? And why doe wee bring forth fruit vnto our selues or any other, rather than vnto him ? Remember whose thou art, or at leastwise dost professe thy selfe to be ; and be no longer for the weeds of sinne ; nor for voluptuous pleasures to feed on, as bullocks doe on pasture land ; but be thou Gods garden of sweet flowers ; his Vineyard of fruitfull grapes ; and bring all vnto him for first fruits and tenths, that thou maist be his blessed land and possession for euermore.

*Vse 3.*

\* 1 King. 21. 2, 3.

γ *Lewit. 25. 25.*

Lastly, this may assure vs for our comfort, that seeing we are his heritage, he will not easily leaue vs nor forsake vs, if we bring forth fruit vnto him. \* *Naboth could not be drawne to part with the inheritance of his Fathers, though Ahab made him neuer so large proffers for it ; and much lesse will God who gaue it for a law and ordinance,* γ *that none should sell away their inheritance for euer ; but if in case that any of his people had sold away any part thereof, then he or his kinne should redeeme it againe if they were able : And in case of* inabilitie,

inabilitie, that which was sold should remaine in the hand of him that bought it vntill the yeere of *Iubile*; in which yeere it should goe out, and then euery man should returne againe vnto his owne possession. Surely he that made this law will bee mindfull of it, and will not easily be driuen to giue ouer his owne inheritance which he hath chosen: And if in case (for the barrenness thereof) he should forsake it for a time (as hee did this people Israel) yet it would bee but for a time, and not perpetuall: in the end he will returne againe vnto his owne. And thus much briefly for this point.

Now further, in that the Prophet speaketh in the Present tense, *My beloved [ hath ] a Vineyard*: Albeit the whole Church of Israel and Iudah was at this time so generally corrupted, as that from the Crowne of the head to the sole of the foot, there was nothing found but wounds, swellings and sores, full of corruption (as he had before testified) wee doe obserue, that

*Albeit a Church bee corrupted with error and idolatry, yet it is still to be accounted Gods Church, till he haue divorced and forsaken her.*

Thus in the daies of *Ely* <sup>a</sup> Israel was called Gods people; and so his Church, albeit they were not then separated from all false waies, and *Elyes* sonnes (sons of *Belial*, saith the text, <sup>b</sup> who knew not the Lord) remained amongst them. So *Moses* calleth Israel Gods people <sup>c</sup> when he was vpon the Mount, & yet at that time they were in the very act of their Idolatry, which was not vnknewne to *Moses*, for God himselfe enformed him thereof. So in this our Prophets time, <sup>d</sup> albeit this people were sunke deepe in rebellion and idolatry, yet for all that God himselfe doth call them his people, Israel doth not know, *My people doth not consider*. Turne wee our eyes from the estate of the Church in these times to after times, as it was vnder the Gospell, and we shall see the truth of the point propounded. Looke vpon Ierusalem

<sup>a</sup> Cap. 1. ver. 5.

*Doct.*

A true Church may be corrupted with error & idolatry.

<sup>a</sup> 1 Sam. 2. 24.

29.

<sup>b</sup> Ver. 12.

<sup>c</sup> Exod. 32. 11.

*Verf.* 7, 8.

<sup>d</sup> Ifay 1. 21, 22, 29. & 2. 6, 8. & 65. 11.

Cap. 1. 3.

<sup>c</sup> Mat. 23. 37.

<sup>f</sup> Mat. 5. 21.

<sup>g</sup> Iohn 2. 14.

<sup>h</sup> Mat. 4. 5.

<sup>i</sup> 27. 53.

<sup>j</sup> 1 Cor. 11. 2.

Cap. 5. 1.

<sup>k</sup> 2 Cor. 12. 20,

21.

<sup>l</sup> Rom. 2. 8. 3.

*Ite I.*

<sup>1</sup> See a little  
booke set forth  
by the Separat-  
ists of the con-  
fession of their  
faith.

<sup>m</sup> Bucer.

Martyr.

Fagnus.

Caluin.

Beza.

Bullinger.

Zanchius.

Iunius.

Rollock.

lem in our Saviour Christs time<sup>a</sup>, and we shall see the eleuen Tribes were become Apostates, and the Church amongst them was wonderfully corrupted both in Doctrine and manners, as appeareth<sup>b</sup> by our Saviour Christs seuerer reproofe of both; yea the Temple it selfe<sup>c</sup> was almost become a den of theeues, full of buyers and sellers. Yet at this time it was the true Church of God, else the Euangelist would neuer have called it<sup>d</sup> the *Holy City*. In Saint *Pauls* time<sup>e</sup> the Corinthians were called the Church of God, and yet at that very instant some of them were in an heresie, others in incest, and other some that had not repented of their filchinesse. Such was the estate of the Churches of *Asia*<sup>f</sup>, yet the title of true Churches were given to them.

Those therefore that condemne the Church of *Eng-land* for a No-church, and make a separation from it in regard of the errours and corruptions that are in it, are farre from the spirit of *Christ*, and the *Prophets* and *Apostles*, who neuer made any schismaticall and bodily separation from any true Church, for the corruptions, (though grosse) that were therein found. I deny not but blemishes are in euery Church; (for what Church euer breathed in so pure an aire, as that it might not iustly complaine of some thicke and vnwholsome euaporations of error and sinne?) but because our Mother wants some beauty, hath she lost her face? Because she is blacke, hath she no comelinesse at all? What is it they charge vs with, but<sup>1</sup> with corruptions? (for fundamentall error they can discouer none.) Now doe corruptions in a man make a false man; or a corrupt man? So that though they make the worst they can of our Church, they can make it but a corrupt Church, and not a false Church. We haue the true Word of God preached, the true Sacraments of *Christ Iesus* administered, which all Diuines<sup>m</sup> in all the reformed Churches in Christendom, which now are or haue bin, do hold to be the infallible tokens of a true Church, and are recipro-  
cally

cally conuerted with the true Church: wee maintaine euery point of the most ancient Creeds: we ouerthrow not the foundation by any consequence. And as yet we haue not receiued a bill of diuorcement. As for *Discipline* (the want whereof they charge vs with) our Church is not destitute of it altogether: I would wee had the execution of so much as our Church alloweth. Neither doe we deny but therein there may be some defects and wants, as appears by those words in the Booke of common Prayer: *"untill the said discipline may be restored.* But doth it follow hereupon, that because Discipline is wanting, the Church is fading, and that the infirmity of the one maketh a nullity of the other? That this is necessary for the well-being of a Church I grant; that it is necessary to the essence and being of a Church I vterly deny: Neither will they ever be able to proue it by euidence of Gods Word. The Church of the Iewes thus saith of the Church of the Gentiles: *"If she be a wall, wee will build upon her a Palace of siluer; and if she be a doore, we will enclose her with boards of Cedar.* She calleth her a sister, because she had a wall though not of siluer, and a doore though not of Cedar. So is our Church a sister to all reformed Churches, though she may haue some spots in externall matters: And our hope is, that her wall shall be made more costly, and siluer-like, and her doore of Cedar, in Gods good time. In the Interim, *¶ Forsake not the assembling of your selues together, as the manner of some is: but exhort one another, and so much the more as you see the day approaching.* Whom thou canst, amend; whom thou canst not, tolerate; in any case beware of offring thy mother so great an iniury as to flye from her. Say shee were poore, ragged, weake; say shee were deformed, yet shee is not infectious: Or if shee were, yet shee is thine, which should be motiue enough for thee to pittie her, to pray for her, to labour for her redresse, not to a-void her.

*"In the commi-  
nation.*

*"Cant. 8.9.*

*¶ Heb. 10. 25.*



Quest.

Before I end this point, some haply may demand, what may be thought of the Church of Rome; whether is it to be accounted Gods Church, it being so corrupted with Idolatry as it is?

Answ.

For answer whereto a distinction must be made: Errors and corruptions in a Church are of two sorts; either such as concerne *Manners*, or such as concerne *Doctrines*: As for corruption in *Manners*, they make not no Church, but a bad Church; and therefore in respect of them, they are not to be forsaken by vs, neither to be accounted of, as no Church of God. For corruptions in *Doctrines*, they are either such as are *citra fundamentum*, besides the foundation; and these trouble: or *circa fundamentum*, about the foundation; and these shake: or *contra fundamentum*, against the foundation; and these overthrow all. The two former are *weakening* errors, and doe not debarre them from being the true Church of God; being but the building of hay and stubble on the foundation; the stubble burnt (I meane not in their fire of Purgatorie) their soules may be saved. The latter are *destroying* errors; and in these, consideration must be had, whether a Church erreth of *weaknesse*, or of *malice*: If it be of *weaknesse*, then are we not peremptorily to conclude against such a Church; for *S. Paul* writeth to the *Galatians* as a Church of God, though they were peruerterd to another doctrine, embracing a fundamentall error of iustification by works. But if it be of malice or affected ignorance, like *Iannes and Iambres that withstood Moses, resisting the truth*; then doth such a Church cease to be a Church, neither is it any longer to be reputed as a Church. Thus the Church of Rome doth wilfully and obstinately destroy the foundation it selfe, and therefore may be concluded for no Church of God. And so much briefly for the Answer to the Question, with which answer we end this point, and come vnto another.

The Prophet doth not only speake in the present  
tense

tense [*bath*] but he also speaketh in the singular number [*Vineyard*] not *Vineyards* : and thence we note,

*The Church and Vineyard of God is but one. There are indeed <sup>t</sup> threescore *Queenes*, and *fourescore Concubines*, and *Virgins* without number : but my *Dove*, my *undefiled* is but one: She is the only one of her mother. Thus testifieth *S. Paul* ;<sup>u</sup> *As the bodie is one, and bath many members, and all the members of that one bodie being many, are one bodie ; so also is Christ (that is, the Church.)* Hitherto likewise tends that saying of our blessed Saviour ; \* *Other sheepe I haue which are not of this fold ; them also must I bring, and they shall heare my voice ; and there shall be one fold and one shepheard.**

True it is, this one Church may haue many parts : As the Ocean Sea is but one, yet distinguished according to the Regions vpon which it lies : And so there is the *Germane* Ocean ; the *Spanish* Ocean ; the *English* Ocean ; the *Irish* Ocean ; and the like : And thus there is a Church in *Geneua* ; a Church in *France* ; a Church in *Scotland* ; a Church in *England* ; and yet but one militant Church vpon the earth.

For as a Kingdome diuided into many Shires, and more Townes and Villages, is called one, because it hath one and the same King, one and the same Law : So the Church is one, because it liueth by one and the same Spirit ; and is ruled by one and the same Lord ; and professeth one and the same faith ; hath one and the same hope, and hath bene baptized with one and the same baptisme, as \* *S. Paul* writing to the *Ephesians* declareth. And not one as tied to any one place ; much lesse to any one person, as the Popish Antichristian crew, who though they haue nothing in their mouths, so much as, *The Church, the Church* (and therein (like Oister wiues) doe outcry vs) yet exceedingly infringe the liberties of the Church: for all of them haue made the Catholique Church to be nothing else but the Romane Church, and y some of them haue made the Romane Church to

*Doctr.*

The Church of God is but one.

<sup>t</sup> Cant. 6. 8.

<sup>u</sup> 1 Cor. 12. 12.

\* Iohn 10. 16.

*Reason.*

\* Ephes. 4. 4, 5.

<sup>y</sup> *Harnius de potest. Pape cap. 23. See B. Jewels defence of Apolog. fol. 610.*

*Use.*

\* 1 Cor. 12. 26.

\* 1 Pet. 4. 10.

be nothing else but the Pope: And this is their One. But now for Use.

This *vnitie* or *onenesse* of Gods Vineyard should reach vs all, *vnitie* and *concord*, that professe our selues to be of this Vineyard. And as in the naturall bodie there is a perpetuall sympathie betweene all the parts, so ought there to be in this bodie mysticall; \* *If one member suffer, all should suffer with it*; if one member be had in honour, all should reioyce thereat. The eye must not say to the hand, I haue no need of thee; nor the head againe vnto the feet, I haue no need of you; but every member ought to be helpfull to its fellow-members, & willingly yeeld to every one that which belongeth to them; and according to that of S. Peter, \* *As euery man hath receiued the gift, euen so minister the same one vnto another, as good stewards of the manifold grace of God*. For as the incolumitie of the bodie depends vpon the concord of the parts, in the mutuall performance of their duties; so the welfare of the Church, when we thus shew ourselues to be members one of another: And therefore as God hath called vs, so let vs walke; whether we be *Magistrates*, *Ministers*, or others. Art thou a *Magistrate*? Then thou as the head shouldst rule and gouerne wisely: woe be to the bodie, when the head is phrenzie, drunken; idle, or the like: see thou be not so; but as the head doth heare and see, taste and sinell for the good of the inferiour members; so shouldst thou in that place where in God hath set thee. Art thou a *Minister*? Then as the *Heart* thou shouldst be the fountaine of life and vitall spirits; doctrine like dew should distill from thy lips. Little ioy haue the other members, when the heart is sicke or heauy. Art thou in meaner place; a *Tradesman*, *Husbandman*, or the like? then as the *foot*, see thou be sound and seruiceable; being ready to goe or runne for the least good that may becom the bodie. And that vnitie and loue may the better be continued and maintained, let these euils be auoided.

First,

First, *Envie* or repining at the gifts of others; a sinne too common, and yet vnnaturall: for doth the foot enuie at the head, because it is preferd before it, as more honourable? Or is it discontented, because it is clad in leather, when it may be there is a chaine of gold about the necke, or a pretious stone vpon the finger? Each member is apparelled and decked with such ornaments and vestures as are most seemely for it: A garter is vnseemely about the necke; and so is a chaine about the leg. A foule fault then it must needs be, to enuie any in higher place: for that credit, honour, and respect which they haue about vs.

Secondly, *arrogancie* and *highmindednesse* for any gift that is in vs aboue our brethren. The eie is honoured with that necessary and noble sense of seeing; and so is the eare with that worthy and needfull sense of hearing; and the nose is preferred before them both, in that profitable and vsfull sense of smelling: Thus he that taketh place before all in some things, must be content to giue place and come behinde others in some things else. Let this cause thee to contemne none that are inferiour to thy selfe in shew.

Thirdly, *curiosity* or *busie meddling* with things belonging not vnto vs. The eie meddles not with hearing, nor the eare with seeing, nor the foot with either of them both, but each member knowes its owne office, and that it lookes to: So arrogate not to thy selfe any thing out of thy owne calling, but containe thy selfe within thy owne bounds and limits. If a mote should fall into the eie, were the foot a fit member to be thrust into the eie to plucke it out? No, for though the foot be sensible of the trouble, yet it leaues the helping of it to the hand. It is neither fit nor comely for the people to meddle with the office of Magistrates, directing them how to gouerne; nor with the calling of Ministers, teaching them how to preach. And therefore let all take the Apostles counsell, and <sup>b</sup> *study to be*

<sup>b</sup> 1 Theff. 4. 11.

Iſe 2.

c 1 Cor. 3. 3.

quiet, meddling with our owne businesse, leauing other things to whom they doe concerne.

For a second vse; Is the Church but one? Then woe to such as are authors or fautors of any diuision or separation, and so breake the vnity of the Church. Such sinne grievously, as *S. Paul* sheweth, c writing to the *Corinthians*, and auoucheth that such are carnall, and walke as men. What answer will Brownists and Separatists make to God at the last day? Oh they were wicked Magistrates, vngodly Ministers, &c. But if the head ake, doth the foot refuse to beare it? Or if the eie be blemished, doth the rest of the members disdain it or contemne it? or whilest it remaineth in the body, refuse to haue fellowship with it? and renounce their owne part in the body because of it? Me thinks this being well considered must needs conuince them. But of these before.

Hitherto I haue bene in the *Proposition* of the Parable: The *prosequution, explication, or narration* of it followeth now to be handled, which beginneth at the latter end of the first verse, and continueth to the end of the sixth.

Wherein we haue laid downe to be considered; first, the Vineyards *Plantation*, in the latter part of the first and in the second verses; secondly, the *Supplantation* thereof, in the fourenext.

In the first of these we haue two things to intreat of; as first, of the *Vinitors great paines and cost*, which he bestowed vpon it; and secondly, of his *iust expectation* which he made, to receiue fruit from it.

His paines, cost, and care, for this his Vineyards good, appears in six sundry particulars: First, in the *situation* of it; for it grew, 1. vpon a *Hill*, 2. vpon a *very fruitfull Hill*, In an *horne of the sonne of oile* (for so the words are) by which Hebraisme is set forth the farnesse and fruitfulness of the place: For by an horne is noted <sup>d</sup> strength, power, and height, vsually in Scripture;

d 2 Sam. 22. 3.

T<sup>s</sup> psal. 75. 4. 5.

Luk. 1. 69.

Scripture; and by oil \* fatness, and plenty; and by the sonne of oil is meant, that which commerth of the oil, and is of it: A phrase vsuall amongst the Hebrewes. And so wee reade of the *sonne of daies*; of the *sonne of death*; of the *sonne of plenty*, and the like. By this phrase then is noted thus much, that they were excellently seated, both for pleasure and profit; and in so fruitfull a place as if it had bene the sonne of oil, and borne of it.

\* Job 29.6.

Musc. in loc.

Secondly, in the *Protection* of it, for hee fenced and enclosed it in strongly, that it might not be wasted nor any way annoied.

Thirdly, in the *Elapidation* or *Cleansing* of it: casting out the *stones*, and preparing of the soile by purging it from all noisome things.

Fourthly, in the *Election* or *Chusing* of choice and noblest *Plants*; such as were of the best kinde to set it with.

Fifthly, in the *Fortification* and further strengthening it: for he built a *Tower* in the midst thereof for the preservation of it.

Sixtly and lastly, in the *erection* and setting vp a *Wine-press* in it, as being desirous to supply all things that might be vifull for it: So that by all these he testified, that his care for its good was very great. Before I come to speake of these particulars, in generall obserue we,

*God is no way wanting or defectiue in any one point of good husbandry towards his Church and Vineyard.*

*Dist.*

God is no way wanting in any point of good husbandrie for his Churches good.

Is any thing wanting in it? that he supplies: Is any thing hurtfull in it? that he remoues: Is any violence offered to it? that he withstands: No husbandman shall so labour his ground as God will doe it.

\* Isay 27.2,3.

And thus doth God speake of himselfe, professing his prouident care for the good of it; *In that day sing ye vnto her a Vineyard of red wine. I the Lord doe keepe it; I will water it euery moment, lest any hurt it: I will keepe it night and day. Where by watering of it, he comprehends*

Calm. & Musc. in loc.



hends whatsoever belongs to the dressing and manuring of it; so that no dutie shall be left vnperformed, whereby the good thereof might be procured. And vnto this he addeth *vigilancie*: for what would it auaille to husband a Vine with great paines and labour, if afterwards it should be left open for theeues and beasts to enter in and waste it at their pleasures? therefore he promisseth withall, that he will keepe it so that no hurt shall be done vnto it, but the fruits shal haue time to ripen, so that afterwards they may be reaped in their season. So our Sauour \* hauing compared his Father to an husbandman, sets out his great care in trimming and dressing of his Vine, by taking away those branches which were barren, and purging those which were fruitfull, so that they might become more fruitfull; omitting no part of his skill, neither to the one or other. The like care is <sup>h</sup> shewed in that Parable propounded by our Sauour of the fruitlesse figge tree; And in that which the Apostle propounds <sup>i</sup> of the good and bad soile; in both which the great and constant paines of this husbandman is declared.

And no wonder: For first God loues his Vineyard dearly, as hath beene before shewed: now we see, that field which a man takes most pleasure in, he takes most paines about: no man will bestow such cost and labour vpon a tenement he holds but from yeare to yeare, as he will vpon his owne inheritance. This may be one reason why he so husbands it, to make it pleasant and fruitfull, because his loue is set vpon it, and his delight is in it.

Secondly, the Churches fructifying, is Gods glorifying, as our Sauour telleth his Disciples, \* *Herein is my Father glorified, that you beare much fruit*: For looke as it tends to that husbandmans praise, whose fields exceed the fields of other men in fruitfull crops; So we being Gods Vineyard, set and planted by his right hand, doe then commend his husbandrie, and set forth his

\* Iohn 15.2.

<sup>h</sup> Luke 13.8.

<sup>i</sup> Heb. 6.7.

Reas. 1.

Reas. 2.

\* Iohn 15.8.

Matth. 5.16.

his praise, when we are laden with the fruits of righteousness, <sup>1</sup>as the Apostle sheweth. No wonder then if God be so diligent in his husbanding of his Church, seeing the fruitfulness of the Church brings praise and honour to his name; which is the maine end he proposeth to himselfe in all his actions (as hath beene before proued.)

<sup>1</sup> Phil. I. 11.

And is God so carefull a husbandman of his Church? hath he so prouident a care for the good of it, as that if any thing be wanting he supplies it; or if any thing be hurtfull in it he remoues it? Then may all wicked ones hence take out a lesson, to their griefe and terror: For woe to them who are in the Church of God but as thornes and briars: hurtfull and noxious to the <sup>m</sup> Lillies. God is a better husbandman than to suffer these for euer: A day will come when he will view his field and stub vp all winding and wounding briars; all renting and rancelling thornes that fetch away the clothes, yea skinne and flesh too from off the Lambs of Christ with their entanglements. It may be God may suffer these for a while as he did the Canaanites in Israel, lest the wilde beasts should breake in vpon them: and as a wise husbandman permits such to lie in the hedge for a yeare or two, and makes them seruiceable for the stopping of a gap or some such purpose: but in the end when they are seare and rotten in their sinnes, then he will haue them to the fire, for thats their portion.

*Use 1.*<sup>m</sup> Cant. 2. 2.

Secondly, it should admonish all to looke vnto their growth that it be good and kindly: if the roots of trees run too deepe into the earth, they must be cut off shorter; if the branches of a Vine spread too farre, they must be pruned neerer; and if the canker once eat into, or cleaue vnto our trees we set, we burne them, smoake them, or the like: And so if we be too much rooted by our affections in things below, or suffer them to spread abroad too farre; or let the canker of sin to eat into our soules (be we what we wil be) God will giue vs many a cutting,

*Vse 2.*

Use 3.

h Deut. 32, 2.

cutting, pruning, smoaking, that if it be possible we may be brought into better case.

Thirdly, this may comfort such as are euermore bewailing their little growth in grace; maruellous defective they are in virtues of all kindes; as in *faith, meeknesse, patience, thankesfulnesse, heavenly-mindednesse*, and the like; and albeit they haue some good desires and vained purposes and resolutions to bring forth fruit to God; yet withall they finde such strong corruptions in themselves, as *pride, vaine-glory, worldlinesse, lust, passion, reuengefulnesse*, with such like; as that they be euen out of hope, and know not what to iudge of their owne estate, but feare they belong not vnto God, because they are *no* better husbanded: Now let me speake a word to the soules of these, and let my words be to them as *the raine to the new-mowne grasse*: Dost thou not see the Husbandman suffer his ground to lie as though he had forsaken it? and for a time to endure to haue weeds and thistles grow thereon, euen when he hath a purpose to breake it vp with his plough, and bestow much cost thereon? yea and after he hath turned it vp, to let it lie, as if he were a weary of his paines; when notwithstanding he comes with his plow againe, and giues it another tilth or two, & then sowes his seed; being all the while before but a preparing of the soyle for the receiuing of it. The like is Gods dealing with his dearest seruants; he many times suffers them to bring forth the weedes of sinne, and to lie in their wickednesse for a time (as we see in *Dauid, Peter*, and some others) as if he had cast them off; but it is for no other end but to mellow their hard hearts by humiliation and godly sorrow, and to teach them to distaste their pride, and not *so* trust to their owne strength hereafter: But notwithstanding, in due season he doth returne, restore, and lift them vp againe. And therefore wait thou a while. Is thy heart hard and stonie? why in his due time he will mollifie and mellow it, and make it fit for the seed

of

of grace, by bringing downe all high hills of presumption, and making deepe and long furrowes of mortification in it: Hath he begun to scatter the seeds of grace within thy soule? Why then he will follow thee, and so husband the least dram thereof, be it but a graine of mustard seed, as that it shall shoot vp to ripenesse, and become as a mighty tree, so that the birds of the aire shall come and lodge in the branches of it. And forasmuch as thy heart is as apt to bring forth sinne vpon the least temptation, as the best and fattest ground is to bring forth weeds vpon the sweetest Aprill showre; God will daily looke vnto thee, and no sooner shall a weed peepe out, but he will with his weeding hooke haue it vp; nor a superfluous twig sprout forth, but he will with his pruning knife cut it off; according to that which our Sauour teacheth, *P Every branch that bringeth forth fruit he purgeth, that it may bring forth more fruit.* And therefore discourage not thy selfe, for thy soule is the field not of the sluggard, but of a careful husbandman, who will so follow thee, as that thou shalt euery day grow more fruitfull in grace and goodnesse.

o Mat. 13. 31, 32.

P Iohn 15. 2.

And lastly, hence let good Ministers (who are Gods Deputies to husband this his Vineyard) learne diligently to follow their vocation, omitting no manner of paines that may tend to the fructifying of the Church, seeing God himselfe omits none. Let vs obserue our times and seasons, and sometimes plant, and at other times water, with exhortations, perswasions, and the like: and as occasion serues, let vs sometimes prune with *reprehensions, obiurgations*; and if need require, with the knife of discipline: euermore being occupied about some thing that may make for the good thereof; remembring that it is Gods Vineyard wee labour in, and not mans; and he is able to recompence the faithfull and punish the vnfaithfull: which should make vs to be the more circumspect and laborious in our calling-taking

17c 4.

*Damasc. Papi,*  
*epist. 4. Dist. 78.*

*9 Calvin. & V-*  
*sin. in loc.*  
*Theologia symbo-*  
*licanon est argu-*  
*mentatiua.*

*Bacchus amat*  
*colles, Aquilonem*  
*& fringera sylua.*

*Doctr.*  
God often gi-  
ueth the fat of  
the earth to his  
Church for a  
possession.

taking heed to what seed wee sow, and to what plants wee set. Alas for such as are idle, negligent and regardlesse of the Vineyard of the Lord; who like Harlots, so soone as they be brought to bed put forth their children to other nurses, that themselves might haue the better leisure to take their pleasure and satisfie their lust: how will God alledge his owne example against such for their conuiction, and strike their eares with that chiding and vnpleasant voice; Away thou disloyall and vnprofitable seruant into vtter darknesse?

This in generall: Come we now to the particulars, wherein this good Husbandman shewed his great care for his Vineyards good. In handling of which I would be loth to be found too curious: I confesse I am of their iudgement, & who thinke it not so fit, to sift euery branch too exquisitely or exactly; for euery string of a Parable is not to be strained, nor too curiously to be pressed, lest in stead of milke we fetch bloud. The principall scope is especially to be regarded, beyond which nothing is to be vrged. I intend therefore to gather from these branches such fruit as hang lowest for my reach, and as will readily and naturally, and (as it were) of it owne accord fall into our hands: I hope I shall offend no reasonable hearer nor reader in so doing.

The first particular wherein God commends his loue and care to this his Vineyard, is in the situation of it: He chose for it such a place and place as was, First, commodious; for it was a *Hill* (which place vines loue well and best prosper on.) Secondly, *fertile and plenteous*; for it was *A very fruitfull Hill*, or the horne of the son of oyle; by which Hebraisme the farnesse and fruitfulness of the place is set forth, as wee haue seene before. Put both together, and thence we learne,

*The fat of the earth is often giuen by God to his Church and people for their possession.*

God often giues abundance of temporall good things and earthly blessings to his owne people, as well

as to the wicked; and as *David* sheweth <sup>r</sup>, hee prepareth a table for them euen in the presence of their enemies, and doth anoint their heads with oyle, and so fill their cup as that it runneth ouer. A cloud of witneses might be brought to iustifie as much, both out of the old Testament and new. Out of the old these; <sup>s</sup> *Abraham, Lot, Isaak, Iacob, Iob, Dauid, Solomon, Hezekiah, Iehoshaphat, Iosiah*, besides others: All good and rich. Out of the new Testament these; <sup>t</sup> *Iosiph of Arimathea*, a rich man, an honourable Councillor; and he was a good man and iust: *Ioanna* the wife of *Chana*, *Herods Steward*, and *Susanna*, both the disciples and followers of Christ, with many other of all estates; <sup>u</sup> *Some rich, some noble, some wise, some mightie and of great account*, as the Apostle sheweth. Agreeable hereunto is that promise, that <sup>v</sup> *Riches and treasures shall be in his house that feareth the Lord*: And that Prophecie, that the <sup>x</sup> *Rich (should come to the people of God, and ioyne with the Church*.

Reasons may be rendred; as these: First, that the wicked might not altogether trample on them. Or secondly, say God could not enrich them. And therefore God will giue to some, that they may see he could enrich all the rest if hee saw good, and that it would make for their good. Or thirdly, that neither they nor theirs may stand to the wickeds finding, who are hard hearted, and would giue them but short allowance, if they were at their prouiding.

This may serue, first, to restrain men from rash censuring of the rich, as if wickednesse were of necessitie bound to wealthinesse, as heat is to the fire, when wee see, A rich man may be a good man: Wealth and wisdom may dwell together; righteousness and riches may kisse each other. <sup>y</sup> *Yee cannot serue God and Mammon*, saith our Sauour; he doth not say (as it is well obserued) *Yee cannot haue God and Mammon*; but, *Yee cannot serue God and Mammon*: for he that is the seru-  
uant

<sup>r</sup> *Psalm 135.*

<sup>s</sup> *Gen. 13. 7. & 24. 35.*

*Iob 1. 1, 2, 3. &*

*31. 24, 25.*

<sup>t</sup> *Matth. 27. 57.*

*Marke 15. 43.*

*Luke 23. 50.*

*Luke 8. 3.*

<sup>u</sup> *1 Cor. 1. 26.*

<sup>v</sup> *Eccl. 112. 1. 3.*

<sup>x</sup> *Esaie 60. 11.*

*Reas. 1.*

2.

3.

*Yse 1.*

<sup>y</sup> *Matth. 6. 24.*

*Chrysost.*

*Aret. in loc.*



<sup>a</sup> Aug. in Psal. 9.  
Ser. 1. tom. 10.

Vse 2.

<sup>a</sup> Prou. 3. 16.  
Sunt Dei dona,  
ergo in se bona,  
Aug. epist. 70. ad  
Bonif.

Ne putentur ma-  
la, dantur & bo-  
nus; ne putentur  
summa bona, dan-  
tur & malis.

<sup>b</sup> Quid facit sub  
tunica penitentis  
regius animus?  
Hier.

Obiect.

<sup>c</sup> Luke 16. 9.

<sup>d</sup> Matth. 13. 22.

Resp.

Crimen non est in  
rebus, sed in usu  
agentis. Bern.

uant of God must be the master of his money: And so he may haue both the one and the other. <sup>2</sup> Poore *Lazarus* indeed attained vnto euerlasting life, and the rich *Glutton* was tormented; but yet it was rich *Abraham* which did hold poore *Lazarus* in his bosome. And therefore conclude we, It is not wealth, but vice that excludes out of Gods kingdome: A man may be wealthy and wise; great and gracious. In heauen you may finde such, though they be rarities there.

Secondly, this may teach vs not to contemne these outward things, but to esteeme of them as good blessings in themselves, and be thankfull for them, when we haue them giuen vs. <sup>a</sup> *Length of daies is in her right hand; and in her left hand riches and honour.* They are the gifts of God then, and therefore good: indeed they are but gifts of the left hand, and therefore not the chiefest good. They are giuen to the good, that wee may not vnderalue them; and they are giuen to the bad, that we may not too highly prize them. It was then but a foolish part of *Crates*, a man of great riches and a *Philosopher* at *Thebes*, to cast his wealth into the sea, saying he would destroy it, lest it should destroy him: for neither needed. And as great folly for *Friers*, *Heremites*, and *Anchorists*, to vow and professe voluntary poudertie vpon the like ground. I haue seene a rotten logge yeeld as much saw-dust, as a peece of good timber: And *Serome* <sup>b</sup> espied a proud heart vnder a Monkes Cowle.

If any doe obiect that our blessed Sauour calleth riches <sup>c</sup> the *Mammon of unrighteousnes*, and <sup>d</sup> *thornes and snares* to choake and catch the soule: They are to know that our Sauour therein aimeth not at riches as they are in their owne nature; nor as they are vsed and possessed by the faithfull; but as they are abused by the wicked vnto sinne, either in their vnlawfull getting or possessing; and so they are as a sword in a mad-mans hand: The abuse, and not themselves, is to be reiected.

The second *Particular* that manifests Gods care, is his  
Protecting

## A strange Vineyard in Palæstina.

III

*Protecting* of it in building a *Fence* about it : and that teacheth vs,

*Gods Church and people are strongly fenced in and protected from the rage and fury of their enemies.*

What the *Deuill* confelleth of *Iob*; is true of all *Gods* people; \* *Thou hast made a hedge about him, and about his house, and about all that hee hath on every side.* The truth of this I will endeavour to shew in sundrie particulars.

For first; the *unreasonable creatures* are as a hedge and defence vnto them; *God* many times sends armies of them as a valiant garison to defend his *Israel*. Yea <sup>f</sup> the very *waters* shall bee as a wall of defence vnto them, as well on their right hand as on their left. The cruellest of these creatures *God* often makes both their *Friends* and *Patrons*.

— *Doct.*  
*Gods Church*  
 is strongly fenced from the  
 rage of their  
 enemies.  
 \* *Iob* 1. 10.

<sup>f</sup> *Exod.* 14. 22.

Secondly, they are oftentimes fenced and protected by the very wicked. *Chaffe* and *straw* is good to preserve the corne, though otherwise it be good for little but to burne. Thus the cursed *Canaanites* shall remaine a while amongst the *Israelites* (as before was shewed) and not bee destroyed at once, but by little and little; as *Gods* people got more and more strength, that the wild beasts of the field might not breake in vpon them or molest them.

Thirdly, the *godly* as an holy armie doe rise vp in their defence to helpe them; sometimes by making *Apologie* for them; otherwhiles by sending *aid* and *succour* to them; and continually by their *prayers* which they put vp to *God* for their preservation and safety.

Fourthly, the *glorious Angels* \* that excell in strength doe<sup>h</sup> pitch their rents about them, and<sup>i</sup> keepe them in all their waies. These are the<sup>k</sup> watchmen ouer the wals of the new *Ierusalem*, and of the mountaines about the same.

<sup>g</sup> *Psal.* 103. 20.  
<sup>h</sup> *Psal.* 34. 7.  
<sup>i</sup> *Psal.* 91. 11.  
<sup>k</sup> *Esa.* 62.

And lastly, in all these and about all these, the *Lord*  
*himselfe*

<sup>l</sup> Zach. 2.5.<sup>m</sup> Isaj. 4. 6.<sup>n</sup> Isal. 18.2.*Reason.*<sup>o</sup> Zach. 2.8.*Vse I.*<sup>p</sup> Isal. 2.1.

himselfe is the defence and protection of his people: He is vnto them <sup>l</sup> a wall of fire round about: Hee is <sup>m</sup> their covert, their shadow, and their place of refuge. He is <sup>n</sup> their Rocke; their forresse; their strength; their buckler; their high tower, and their deliuerer.

Desire we to know the reason why the godly are so hedged about and so strongly fenced? then take it in a word. There is a neere bond & coniunction betweene God and them; they are his friends; they are his subiects; they are his seruants; they are his children; they are his Spouse; yea the members of his owne body, according to that saying; <sup>o</sup> He that toucheth you, toucheth the apple of mine eye.

Which being so, let none thinke to preuaile against them or ouercome them. True it is, the Church is a weake tent in it selfe; and the godly are like a small flocke of sheepe, for the most part very impotent and feeble in regard of outward strength: when their enemies are like raging Lions; and besides for multitude very many, who vse all their wit and wealth, power and strength that possible they can vse or deuise, for the razing and ouerthrowing of Gods Church and people. Yet the flocke of Christ still remaines, and euer shall remaine; all the power and policy of men and deuils shall neuer be able to subdue them. For albeit wee are harder assaulted, yet not any are better protected; their garison is strong and mighty; God himselfe is their rocke and fortresse, their shield and bucler: and vntill that be broken or smitten thorow, they shall neuer be wounded. Let then all *Atheists*, *Papists*, and all other, cease plotting and deuising any thing, which may bee hurtfull or pernicious to any of Gods children; for if they doe, let them be well assured their labour will bee <sup>p</sup> in vaine. And he is a very foole that will attempt any thing which he knowes for certainty will neuer come to good, but proue his bane and ruine; as all their wicked plots and proiects will most assuredly in the end.

Hence

Hence also ariseth much comfort to Gods people; for they are safe and sure vnder the wings of the Almighty: they are strongly fenced about and preserved with a continuall guard. That ¶ which *Elisba* and his man saw with bodily eies, euery beleeuers may be assured of by faith.

*Vse 2.*

¶ 2 *King. 6.17.*

No *Monarch* on the earth hath a stronger garison than the meanest *Christian*, neither is any mans safetie better provided for than is the godly mans. So that he may be bold and confident at all times, in all places, and in the midst of the greatest dangers. Whether hee walke abroad or stay at home; whether he be in company or alone; whether it bee in the day or in the night; whether he wake or sleepe; he may sing and say with *Danid*, *I will feare no euill*. Let the enemies of the Church band themselues together against it, to molest it: let *Pharaoh* and his host pursue Gods Israel: God will suddenly step forth and cause the cloudy pillar to remoue behind his people, and to be betwixt their enemies and them; As if God should say, before they touch thee they shall ouercome mee O Israel. Let vs then goe on as God commanded them, and keepe our selues in our waies, and then feare nothing, for God will fight for vs, let vs hold our peace.

¶ *Psal. 23. 4.*

¶ *Exod. 14. 19.*

*Vers. 14.*

The third particular here mentioned is its *Elapidation* or cleansing: *He gathered out the stones thereof* } whereby is meant ( as before was shewed ) the *Idolaters* heathen, whom God *drone out before* his Israel, that they might not hinder this his Vineyards growth. Hence we inferre;

¶ *Psal. 44. 2.*

*It is not safe nor profitable for the Church to suffer wicked Idolaters, or other obstinate sinners to remaine within the Church: Of such Gods Vineyard must be rid, and his Church purged.*

*Dott.*

Toleration of Idolatry, is not for the Churches safety.

Will you heare in a few words what the Scriptures say for confirmation hereof? It is commanded in the law, *that the false Prophet, and seducing Idolater, whe-*

¶ *Deut. 13. 1. & seq.*

ther he be brother, or sonne, or daughter, or wife, or friend, should bee taken away and slaine without mercie or pitie, that all Israel may heare and see and feare, and not dare to commit the like. And againe, \* There shall not bee amongst you man, nor woman, nor family, nor tribe, which shall turne away his heart from the Lord our God, to goe and serue the gods of these Nations. Besides, it forbad \* sowing of the field with mingled seed; y plowing with an Oxe and an Asse together; the wearing of a garment of diuers things, as linnen and woollen mixt together. Now these lawes according to the letter seeme ridiculous, (saith the glosse) but the thing that God intends hereby to shew is, that he cannot away with a mixt Religion. The Church of Ephesus <sup>2</sup> was commended for hating the workes of the Nicolaitans: but Pergamus <sup>2</sup> was reprov'd, for suffering them that maintained the Doctrine of Balaam: and Thyatira <sup>b</sup> blamed, for suffering Iesabel to teach and deceiue Gods seruants. And why in Scripture are Idolaters called, <sup>c</sup> stumbling-blocks, snares, thornes, traps, whips, and destruction, but because they proue so to the people amongst whom they liue? Israel found them so, and England did no lesse in Queene Mariés daies: and France doth so. For, from whence spring these commotions, tumults, horrible massacres, and bloody tragedies, but from the diuersity of Religion amongst them?

## Reason 1.

And indeed, what agreement hath light with darknesse, or God with Belsai? The Lord can neuer digest two contraries, though neuer so well mixed or wisely tempered in matters of religion, as the Church of Laodicea <sup>d</sup> sheweth. Hereupon zealous Elyah exhorteth the people after this manner; \* If the Lord be God, follow him; and if Baul be God, goe after him.

## Reason 2.

Besides, <sup>f</sup> Doe yee not know that a little leaven leaueth the whole lump? Sinne therefore being infectious, the sinner is not to bee tolerated in the assembly of the righteous.

Take

\* Deut. 19. 18.

x Leuit. 19. 19.

y Deut. 22. 10.

Hæc ad literam  
videntur esse ri-  
dicula. Oron.  
gloss. in Leuit.

<sup>2</sup> Reuel. 2. 6.<sup>a</sup> Reuel. 2. 14.<sup>b</sup> Reuel. 2. 20.

<sup>c</sup> Ios. 23. 13.  
Iudg. 2. 1.

<sup>d</sup> Reuel. 3. 16.<sup>e</sup> 1 King. 18. 21.<sup>f</sup> 1 Cor. 5. 6.

Take wee occasion hence to magnifie Gods name, who hath beene so gracious to this his Vineyard, which his owne right hand hath planted in this Land, as to cleanse it of all such stones as might any way hinder the prosperity or flourishing estate of it. Our streets are well swept and rid of that Popish rubbish, wherewith formerly they haue beene much annoied: Those dens of theeuers are dispersed; those buyers and sellers of Popish trash, *Monks, Friars, Massemongers, and Iesuits*, are whipt out of the Temple, and driuen from amongst vs: He hath pulled downe that great *Idoll* of the *Masse*, with other Idols that were set vp to bee adored, and hath abolished the manifold heresies and corruptions of false doctrine: And withall hath blessed vs with so religious and prudent a *King*, as is a constant *Defender of the Faith*, and an open aduersary to superstition and Idolatry. *What shall we now render to the Lord* for all these testimonies and tokens of his loue towards vs, but *take the cup of Salvation*, and praise with tongue and heart the name of God? acknowledging his goodnesse in deliuering vs from the Romish bondage, labouring to bring forth the fruits of the Gospell, to the glorie of his name and our owne endlesse saluation.

*Vse 1.*

This likewise serueth for the *Admonition*, 1. Of *Ministers*, whom God hath reposed such great trust and confidence in, as to be the dressers and keepers of his *Vineyard*; that wee be found faithfull, and (what lies in vs) remoue whatsoeuer may any way annoy it: For which end, Christ hath not only committed vnto vs *the sword of the spirit*, which is the word of God, wherewith we may <sup>h</sup> *conuince* gainesayers, but also <sup>i</sup> *the keyes of the kingdome*, that men being conuicted and not conuerted, nor reclaimed, they may be cast out and expelled, either for a time as the incestuous <sup>k</sup> *Corinthian* was, or for euer euen vnto the comming of the Lord: Which kinde of excommunication, the Apostle calls <sup>l</sup> *Maran-atha* (of *Mara*) the Lord, (and *Attha*) he

*Vse 2.*

<sup>e</sup> *Ephes. 6.*

<sup>h</sup> *Tit. 1.*

<sup>i</sup> *Matth. 16. 19.*

<sup>k</sup> *1 Cor. 5. 5.*

<sup>l</sup> *1 Cor. 16. 22.*